The Life of Imam Muhammad Al-Javad

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Dedication

,To the inspiring mind that has encouraged scientific and intellectual life on the earth

,To the creative intellect that has initiated revival and creation for Muslims

,To the great Imam, Ja'far as-Sadiq, peace be upon him

I offer, with humbleness and reverence, this work, in which I have received the honor of researching the biography of his grandson Imam Muhammad al-Jawad, the miracle of intellect and knowledge in Islam, hoping it will be accepted...

Introduction

One of the most wonderful pictures of intellect and knowledge in Islam is Imam Abu Ja'far Muhammad al-Jawad (a.s), who possessed the virtues and nobilities of the world, made springs of wisdom and knowledge flow in the earth and was the teacher and pioneer of the scientific and cultural revival of his age. Scholars, jurisprudents, narrators of traditions and learners of wisdom and sciences came to him to drink from the pure fount of his sciences and cultures. Jurisprudents have reported much from him concerning the verdicts of the Islamic Sharia, worships, mu'amalat[۱] and other branches of jurisprudence, and all have been recorded in the encyclopedias of jurisprudence and .Hadith

This great Imam was one of the founders of the jurisprudence of the Ahlul Bayt[۲] (a.s) .that represented creation, originality and progress of intellect

p: ۱

Scholars have reported from him wonderful varieties of wisdom and literatures regarding noble deeds and conducts that are among the most precious maxims dealing with .different educational and moral issues

Imam Abu Ja'far al-Jawad (a.s), with his talents, geniuses and great, endless scientific ability, has proven the luminous reality adopted by the Shia that an imam must be the most aware and virtuous one of the people of his time and the one who has more knowledge than anyone else, regardless of whether he is young or old. Allah has provided the infallible imams of the Ahlul Bayt (a.s) with knowledge, wisdom and sound judgment similar to how He provided the Arch-Prophets with these qualities. This concept is one of .the main elements in the doctrine of the Shia

Imam Abu Ja'far (a.s) has proven that clearly. He undertook the imamate and the religious leadership after his father's death while he was, as historians have unanimously agreed, not more than seven years old. This great role would not allow its keeper, according to the mentality of a child, to plunge into any field of knowledge or to enter into any field of debates and controversies with great scholars and specialists because this is not possible for a little child, but Imam al-Jawad (a.s), though he was still a little child, .broke that notion

The most famous scholars of his time asked him some of the most complicated philosophical, theological and jurisprudential questions, and he answered them all. Among those scholars was Yahya bin Aktham, the chief of the judges of Baghdad whom the Abbasids had chosen to test Imam al-Jawad (a.s). He asked Imam al-Jawad (a.s) about a jurisprudential question, and Imam al-Jawad (a.s) ramified the question into several branches and asked Yahya which branch he meant. Yahya did not know what to say and could not save himself from that embarrassing situation, and then he confessed [that he could not keep pace with Imam al-Jawad (a.s).[۳

p: ۲

The arguments of Imam al-Jawad (a.s) with Yahya and with other scholars of that time occupied the public opinion in Baghdad and in other towns. They were the main topics talked of in meetings then, and the caravans transported them everywhere. They were .and still are a source of admiration throughout history

What proves the great treasure of his knowledge while he was still young is that the Shia jurisprudents, after the death of Imam ar-Redha (a.s), hastened towards Yathrib (Medina) to know the next infallible imam. The reliable people guided them to Imam al-Jawad (a.s). They went to him and asked him the most ambiguous and complicated questions, and he answered them all. Narrators say that, on another occasion, he was asked thirty thousand questions, and he answered them all. It is natural that there is no justification to this confusing and amazing matter except that which the Shia believe: Allah has endowed the infallible imams of Ahlul Bayt (a.s) with knowledge, wisdom and .virtue, with the likes of which no one amongst people has ever been endowed

Some historians say that the talents and geniuses of Imam al-Jawad (a.s) affected al-Ma'moon, the Abbasid caliph, and consequently he loved Imam al-Jawad (a.s) sincerely and preferred him to even his own children and family. He married him to his daughter Umm al-Fadhl, gifted him abundantly and ordered his government bodies and the rest of the official departments to respect and glorify him. However, this is not true, as we shall .detail in this book later on

p: ۳

Imam al-Jawad (a.s) did not face any economical pressures throughout his life. He lived at ease. Al-Ma'moon gave him a yearly salary of one million dirhams, which was a considerable amount at that time when one dirham equaled the price of one sheep.

This was besides the abundant amounts of the legal dues he received which the Shia believed must be paid to Imam al-Jawad (a.s), like for example, the half of the khums, which the Shia jurisprudents call as the right of the imam, the monies whose owners were unknown and other legal dues besides the incomes of the entails that some benevolent people of the Shia had entailed on Ahlul Bayt (a.s) in Qom[۴] and other places. Imam al-Jawad (a.s) economized in spending on himself. He spent those abundant monies on the poor and needy people amongst the Muslims. It is because of this unequalled generosity that he has been called al-Jawad (the generous, the liberal). This surname was the most particular and famous surname of his, to the extent that he was known amongst the people by it.

Imam al-Jawad (a.s) was surrounded by a halo of veneration and glorification and respected highly by all classes of society. People saw in his personality the scope of his great fathers who had carried the torch of guidance and goodness to mankind. However, he did not pay any attention to the manifestations of venerations and glorifications with which he was surrounded. Instead, he preferred asceticism and avoided all the pleasures of this world.

p: ۴

Once, al-Husayn saw him in Baghdad while the masses had crowded around him. He said to himself that Imam al-Jawad (a.s) would not return to his asceticism and sincerity to Allah. Imam al-Jawad (a.s) felt that in him. He came to him and kindly and leniently said, 'O Husayn, the bread of barley and the ground salt in the sanctum of my grandfather, the messenger of Allah (a.s), are more beloved to me than what you see me in…'[۵].

This phenomenon was one of the prominent aspects in the conducts of Imam al-Jawad (a.s) as it was the prominent aspect in the conducts of all of the infallible imams of the Ahlul Bayt (a.s). It has never been mentioned that any of them tried this worldly life or its pleasures. All of them preferred the obedience of Allah instead and looked forward to the afterlife and did everything that might take them closer to Allah.

Imam al-Jawad (a.s) lived that short period of his holy life tending towards knowledge. He established the bases and principles of knowledge and made use of the period of his stay in Baghdad in spreading knowledge, teaching different sciences and merging the intellect with the Islamic sciences and literatures.[۶] A great number of scholars and narrators joined him to learn from him the different Islamic sciences, such as theology, philosophy, jurisprudence and interpretation (tafsir). This book relates the biographies of those scholars and narrators according to the sources of biographies and history. Talking about these men completes our research on the personality of Imam al-Jawad (a.s).

p: ۵

The age in which Imam al-Jawad (a.s) lived was one of the best Islamic ages throughout history because civilization spread widely in that age. From among the wonderful scenes of that civilization was the development of sciences, the establishment of institutes and libraries and the translation of medical and philosophical books from Greek and other languages into Arabic. Baghdad became the capital of the greatest civilization of sciences and intellect in the history of Islam. Baghdad was full of scholars and specialists in medicine, linguistics, jurisprudence and other branches of knowledge. The economical life in Baghdad developed to a very far extent, but unfortunately great wealth accumulated in the hands of certain classes, especially the class that served the Abbasid rule and worked in the interest of the Abbasids. This class of people became terribly rich to a degree that they did not know how to spend their monies. They made the doors of their houses out of gold and wallowed in luxuries and pleasures while the masses of the Muslim people .suffered from poverty, deprivation and bitter living

We should study the age of Imam Muhammad al-Jawad (a.s) and search for its civilizational, economical, political and social features for studying the age in a methodical way is necessary for researchers. This book is not a special study on the biography of Imam Muhammad al-Jawad (a.s) only, but it is a comprehensive study of the Islamic age .in which Imam al-Jawad (a.s) lived

Studying the biographies of the kings who ruled during the age of Imam al-Jawad (a.s) is relevant to his life because it shows the difficulties and misfortunes from which he and the Islamic nation had to suffer during the reigns of those kings, who tried their best to .wrong the people and force them to do what they disliked

p: ۶

Imam Abu Ja’far Muhammad al-Jawad (a.s) spent most of his life during the reign of al-Ma’moon, who was one of the most prominent Abbasid caliphs based on his intellect, intelligent policies and influential power in controlling events. We discuss his biography objectively and discuss the political events that had taken place during his reign, such as his appointing Imam al-Jawad (a.s) as his heir apparent, the bloody wars between him and his brother al-Ameen, the battle of Abu as-Saraya and others. We mention the reasons that led al-Ma’moon to marry his daughter Umm al-Fadhl to Imam al-Jawad (a.s). We also mention the biography of al-Mu’tasim, the Abbasid caliph, during whose reign Imam al-Jawad (a.s) suffered the bitterest kinds of persecution. He forced Imam al-Jawad (a.s) to leave Yathrib (Medina) and live unwillingly in Baghdad under house arrest. He set detectors to spy on him and watch his sayings and doings and all those who visited him and had relations with him. When he saw the high personality of Imam al-Jawad (a.s) and found that he did not support him or acknowledge his policies which tended to spread injustice and corruption everywhere in the earth, he had poison injected in him by the Imam’s wife, Umm al-Fadhl (al-Ma'moon’s daughter). She assassinated him while he was .still young

.We have detailed that in one of the forthcoming chapters of this book

I think that there is no benefit to the nation better than publishing the biographies of the infallible imams of Ahlul Bayt (a.s) and making their virtues and exploits known to people because they were the genuine source of man’s dignity and honor, and they were the overflowing springs of intellect and knowledge not only to this umma, but also to all people despite their different races, religions and inclinations. The infallible imams raised high the banner of truth to guide the deviant, conduct the confused, show the right path .and lead to the faith in Allah, which is the basis of goodness and peace in the earth

p: ۷

Researching the conducts of the Ahlul Bayt (a.s) leads to shining treasures of knowledge and wisdom and unveils the souls that have been loyal to the truth, that have been created for faith, that have gone towards Allah the Almighty, that have adopted the mission to invite to Him and that have suffered, for the sake of that, from the Pharaohs of their ages, from the likes of which no reformer in the earth has ever suffered.

Imam al-Jawad (a.s) was one of that pure progeny who raised the words of Allah. He was tried as severe a trial as was possible and, therefore, faced from the tyrants of his age different kinds of persecution and oppression. This book will show all these aspects clearly.

The Arabic library has no study on the life of Imam Abu Ja'far al-Jawad (a.s) who is one of the flowing springs of intellect and knowledge in Islam and one of the prides of this nation and one of its pioneering leaders. No one has written on his life except Muhammad bin Wahban who called his book "Akhbar Abi Ja'far ath-Thani: the news of Abu Ja'far the Second"[۷], but, unfortunately, it is not available in our libraries. It may be one of the manuscripts that the umma has lost or may be in one of the wardrobes of the manuscripts of the international libraries.

I have been successful – thanks to Allah – in researching the biography of this great Imam who has filled the world with his virtues, knowledge, asceticism and piety. I do not claim that I have covered all the sides of his shining life, for this is something far from the reality, but I have shed faint lights on some aspects of his personality, that was the scope of the lives of his pure fathers who had lit the torch of intellectual and social life in Islam.

p: ۸

I think it is my duty, at the end of this introduction, to offer my appreciation, gratitude and loyalty to the great scholar Sheikh Hadi al-Qurashi for his efforts in reviewing many encyclopedias such as Wassa'il ash-Shia and other sources which provided us with a lot of information about the life of Imam Abu Ja'far al-Jawad (a.s), besides his valuable notes in this book. Also I feel it is my duty to thank the nobleman Sayyid Abdurrasool, the son of Sayyid Redha al-Husayni as-Sa'igh, for his contribution in spending towards the publication of the book in its first edition. I pray to Allah to make him successful in every .noble deed

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[۱] .Ritual observances, social customs and ethical rules

[۲] Ahlul Bayt is a term referring to the honored family of the Prophet (s), namely his daughter Fatima, Imam Ali, Imam Hasan, Imam Husayn and the other nine infallible .(imams descending from Imam Husayn (peace be upon them all

[۳] .We shall discuss this question and others in the coming chapters

[۴] A holy city in Iran where Fatima (s), the daughter of Imam ar-Redha (s) and the aunt of .Imam al-Jawad (s), was buried

[۵] .Ithbat al-Hudat, vol.۶ p.۱۸۵

[۶] .Aqeedat ash-Shia, p.۲۰۰

[۷] .Ath-Tharee'a, vol.۱ p.۳۱۵, al-A'laam, vol.۷ p.۱۵۵

His birth and upbringing

His birth and upbringing

Before indulging in research on the aspects of Imam al-Jawad's personality and talking about his life and other related concerns, I would like to refer to his noble lineage and that which is associated with it, concerning his birth, his qualities and other things which might .be considered as clues to talk about his personality

p: ۹

His noble lineage

In the world of lineages, there is no lineage nobler or more exalted than the lineage of Imam Abu Jafar al-Jawad (a.s). He was from the heart of the Prophet's family, which was the holiest, most honorable family that humanity has ever known throughout the ages, the family that has provided the world with the elements of virtue and perfection and illuminated all the corners of life with knowledge and faith. The honored origins and pure :wombs he came from are as follows

His father

His father was Imam Ali ar-Redha bin[۱] Imam Musa bin Ja'far al-Kadhim bin Imam Muhammad al-Baqir bin Imam Ali Zaynol Aabideen bin Imam al-Husayn bin Imam Ali bin Abu Talib (peace be upon them). This is the golden chain which if read on the deaf and

the dumb they will recover by the will of Allah, as al-Ma'moon, the Abbasid caliph, has said.[۲] Ahmed bin Hanbal says, "If this chain of lineage is recited on a mad person, he will [recover from his madness."[۳

,Abul Ala' al-Ma'arri,[۴] who mistrusted most people, said regarding this noble family

The ones whose brilliance was shown"

,before the creation of Mars and Libra

,before the Heavens had been created

".and their orbits had been ordered to circuit

From this good and noble tree, close to Allah and dear to every Muslim, Imam .Muhammad al-Jawad (a.s) branched out

His mother

His mother was one of the purest and most abstinent and virtuous of Muslim women. It was sufficient to her that she had given birth to one of the best figures of Islam and one of the best imams of the Muslims. It did not degrade her position nor harm her dignity that she was a bondmaid. Islam has declared a war against this phenomenon and

considers it as an aspect of the pre-Islamic life, which Islam has done away with. In the Islamic point of view, piety and obedience to Allah are the bases of preference amongst .people and nothing else

p: ۱۰

Islam proudly annulled all kinds of racial segregation and considered them as factors of backwardness and declination in society because they divided the nation into fighting sects and parties. Therefore, the imams of the Ahlul Bayt (a.s) married bondmaids in order to do away with malicious feuds and remove the causes of separation amongst Muslims. Imam Ali bin al-Husayn Zaynol Aabideen (as-Sajjad) (a.s) married a bondmaid who gave birth to the great revolutionary martyr, Zayd. Imam ar-Redha (a.s) married a bondmaid who gave birth to Imam al-Jawad (a.s). The situation of the infallible imams in their marriages with bondmaids was a decisive refutation towards the enemies of Islam .who tried their best to keep Muslims divided

As for the name of the mother of Imam al-Jawad (a.s), historians disagree, and each :group says something different. Here are some of the historians' accounts

۱. Her name was al-Khayzuran. Imam ar-Redha (a.s) named her so when her actual name was Durrah.[۵]

۲. Her name was Sukaynah al-Nawbiyyah, or al-Muraysiyyah[۶], as was said by historians. It was said that her lineage belonged to Maria al-Qubtiyyah the wife of Prophet Muhammad (a.s).[۷]

۳. Her name was Rayhanah.[۸]

۴. Her name was Sabeekah.[۹]

Some sources of history neglect mentioning her name and just call her "Umm Walad."[۱۰] Anyhow, it is not of great importance to know what her actual name was. Of greater interest is her life history; however, unfortunately, the sources at hand have not .mentioned anything about her life

The great newborn

p: ۱۱

Imam ar-Redha (a.s) took much care of his (wife) bondmaid because he had perceived through the unseen that she would give birth to a boy that Allah had chosen for the imamate and the general guardianship of the Holy Prophet (a.s). He would be one of the Prophet's twelve successors. Imam ar-Redha (a.s) had informed his close companions of .that

Imam ar-Redha (a.s) entrusted his honored sister Hakeemah bint Imam Musa bin Ja'far al-Kadhim (a.s) to remain with his wife until she gave birth to her child.[١١] Lady Hakeemah carried out everything her brother had asked her to do. When the bondmaid felt she was about to give birth, Imam ar-Redha (a.s) asked his sister to come with a midwife. Imam ar-Redha (a.s) lit a lamp in the house[١٢] and remained in expectation of the great newborn. It was not long until his bondmaid gave birth to a great figure of intellect and .jihad in Islam

(The delight of Imam ar-Redha (a.s

Waves of delight and joy overcame Imam ar-Redha (a.s) after the birth of his blessed ,newborn son. He began saying

The like of Moses son of Imran, the splitter of the seas, and the like of Jesus son of Mary," [blessed be the mother that bore him... has been borne to me."[١٣

Imam ar-Redha (a.s) turned to his companions and told them the good news of his newborn son. He said, 'Allah has granted me one who will inherit me and inherit the [children of Dawood....'[١۴

.He told them that that newborn child would be the imam after him

p: ١٢

He received that great newborn with tremendous joy and delight because that child was the awaited spiritual leader of the umma for that period. Amongst his companions, there was Di'bil al-Khuza'iy,[١٥] a poet of the Ahlul Bayt (a.s). He participated with the Ahlul Bayt .((a.s) in their joys and delights over the birth of Imam al-Jawad (a.s

Ceremonies of the birth

Imam ar-Redha (a.s) took his newborn son and carried out the ritual ceremonies for him. He recited the adhan in his right ear and the iqama[١۶] in his left ear and then placed him [back in his cradle.[١٧

His surname

Imam ar-Redha (a.s) gave his son Imam Muhammad al-Jawad (a.s) the surname of Abu Ja'far, like the surname of his grandfather Imam Muhammad al-Baqir (a.s). It is differentiated between them by saying Abu Ja'far the first for Imam al-Baqir (a.s) and .(Abu Ja'far the second for Imam al-Jawad (a.s

His epithets

As regards his noble epithets, they show his great personality and exalted self. The most :common are as follows

Al-Jawad (the generous): he was thus called because of his abundant acts of good, .١ .beneficence and charity towards the people

Al-Taqiy (the pious): he was thus called because he feared Allah and turned and .٢ resorted to Him. He never responded to any incitement of desire or fancy. Al-Ma'moon, the Abbasid caliph, had tried him with different types of provocations, but he was not deceived. He turned to Allah and preferred His obedience to

.(Al-Qani' (the satisfied .٣

p: ١٣

[Al-Murtadha (being satisfied with).[۱۸ .۴

.(Al-Radhiy (the satisfied .۵

.(Al-Mukhtar (the elect .۶

.((Al-Mutawakkil (the reliant (on Allah .۷

[Al-Zakiy (the pure).[۱۹ .۸

Bab al-Murad (the gate of desires and hopes). He was known by this epithet amongst .۹ the Muslims who believed that he was a gate from the gates of the Divine Mercy, to which afflicted and needy people resorted in order to rid themselves of their misfortunes and .afflictions

These are his epithets of which each and every one refers to one of his exalted qualities .and noble tendencies that are a source of pride to this umma

His features

His features were like those of his fathers, which in turn were like the features of the prophets. The lineaments of piety were apparent on his holy face. Some sources of history describe him as "white-faced with a moderate stature."[۲۰] Other historians mention that he was very brown based on only one odd narration,[۲۱] which Imam al-Khoo'iy proved to be a fabricated narration.[۲۲] We have therefore brushed this narration .away for it is odd and untrue

His birthday

Historians widely concur that Imam al-Jawad (a.s) was born on the nineteenth of Ramadan, ۱۹۵ AH.[۲۳] It has also been mentioned that he was born on the fifth of Ramadan, ۱۷۵ AH, but this is totally untrue for it is definite that he was not been born in that year but in the year ۱۹۵ instead, as narrators and historians have unanimously .agreed

p: ۱۴

(The figure on his ring (seal

The figure on his ring showed that he had devoted himself to Allah. He had written on his ring (as his own seal) "glory is (only) to Allah".[٢٤] He believed that glory was to Allah alone, .the Creator of the universe and the Giver of life

His upbringing

Imam Muhammad al-Jawad (a.s) was brought up in the house of prophethood and imamate, that house by which Allah had honored the Muslims. He grew up in the shade of that honored house while receiving high ideals from his father, who shed rays of light from his great soul onto him. His father himself had undertaken his upbringing. He took him with him wherever he went and fed him with his own hands. Yahya as-San'ani said, "Once, I went to Abul Hasan ar-Redha (a.s) (Imam al-Jawad's father) in Mecca while he was peeling a banana and feeding Abu Ja'far (Imam al-Jawad). I said to him, 'May I die ,for you! Is this the blessed newborn?' He said

Yes, O Yahya! This is the newborn that no one in Islam has been born for our Shia more ' [blessed than him.'"[٢٥

This kind of education coupled with love and respect has a great influence on the psychological structure and success of a person, according to psychologists and .educationists

His intelligence and genius

Imam Muhammad al-Jawad (a.s) displayed signs of intelligence and genius in his early years that astonished people and filled them with admiration and high regard. Historians :have mentioned many signs of his intelligence. Here are some of them

p: ١٥

Umayya bin Ali narrated, "I was with Abul[۲۶] Hasan ar-Redha in Mecca in the year that .۱ he went on pilgrimage to bid farewell to the Sacred House (the Kaaba) when he intended to travel to Khurasan (in Iran). His son Abu Ja'far al-Jawad was with him. Abul Hasan bid his farewell to the House and went to the Sanctum (of Abraham) and offered prayer there. Abu Ja'far was carried by one of Imam ar-Redha's servants to circumambulate the Kaaba. When he (with the servant) reached the Rock of Abraham, he sat there and remained for some time. Muwaffaq, the servant, asked him to get up so they could leave, but he refused and was very sad and depressed. Muwaffaq went to Imam ar-Redha (a.s) and told him about the state of his son. Imam ar-Redha (a.s) came and asked him to get up. He responded to his father with sighs and tears saying, 'How can I get up O father, while you have bid farewell to the House in such a way as if you shall never come back to ?...'it

A wave of pain occupied Imam ar-Redha (a.s). He begged his son to come with him and [the son responded to his father."[۲۷

This event shows the intelligence of Imam al-Jawad (a.s) because he understood from the farewell of his father to the Sacred House that it was his last farewell. He saw the fear and grief in his father's expressions that made him perceive it was the end of his father's life. Indeed it was so, because Imam ar-Redha (a.s), after his travel to Khurasan, did not come back to the sacred lands (Mecca and Medina). He was martyred at the hands of al-Ma'moon, the Abbasid caliph, with poison.

p: ۱۶

Once, al-Ma'moon with his official procession passed by some children playing in a .۲ street in Baghdad, amongst whom was Imam al-Jawad (a.s). When the children saw the procession of al-Ma'moon, they ran away except Imam al-Jawad (a.s) who remained standing in his place. Al-Ma'moon, who did not know this child, became astonished and ?"asked him, "Why did you not run away with those children

Imam al-Jawad (a.s) answered with a wonderful reason that affected al-Ma'moon. He said, "O Ameerul Mo'mineen,[۲۸] the street is not so narrow that I should clear it for you and neither have I any guilt that I should fear you. I trust that you do not harm a guiltless ".one

Al-Ma'moon was astounded and asked the child about his lineage, to which Imam al-Jawad (a.s) responded accordingly. Al-Ma'moon prayed to Allah to have mercy on Imam .al-Jawad's father.[۲۹] We shall discuss this point later on

One of the signs of his incredible intelligence is that when he was in his early childhood, .۳ scholars and jurisprudents asked him thirty thousand questions and he answered them all. There is no way to justify this phenomenon except to say that Allah the Almighty has endowed the Ahlul Bayt (a.s) with great powers of knowledge that He has endowed to no .one except His Arch-prophets

Imam ar-Redha praises Imam al-Jawad

Imam ar-Redha (a.s) always praised Imam al-Jawad (a.s) and pointed out his virtues and talents. Once, al-Fadhl bin Sahl sent to Muhammad bin Abu Abbad, the clerk of Imam ar-Redha (a.s), asking him about the kind of relation of Imam ar-Redha (a.s) with his son Imam Muhammad al-Jawad (a.s), and the clerk replied, "Ar-Redha does not mention (his son) Muhammad except by his surname. He often says: Abu Ja'far (Muhammad al-Jawad) wrote to me, or I wrote to Abu Ja'far...and even though he is yet a child in Medina, the [letters that come to his father are so eloquent and fluent."[۳۰

p: ۱۷

Narrators have narrated of the extent that Imam ar-Redha (a.s) would glorify his son Muhammad al-Jawad. They said that once Abbad bin Isma'eel and ibn Asbaat were with Imam ar-Redha (a.s) in Mina[۳۱] when Abu Ja'far was brought to his father ar-Redha (a.s). ?"They asked him, "Is this the blessed newborn

Imam ar-Redha (a.s) became delighted and said, "Yes, this is the newborn that no one in [Islam has been born more blessed than him."[۳۲

There are many other narrations related from Imam ar-Redha (a.s) showing that he .often praised Imam al-Jawad (a.s) and pointed out his great talents and virtues

Glorification

Imam al-Jawad (a.s) was surrounded, since his early days, with a halo of glorification and exaltation by the religious people who believed that he was one of the Prophet's .successors, the love of whom Allah had imposed on all Muslims

Historians mention that Ali bin Ja'far, the great jurisprudent and the brother of Imam Musa bin Ja'far (al-Kadhim) (a.s) and one of the famous personalities of the Alawid[۳۳] Family at that time, was one of those who sanctified Imam al-Jawad (a.s) and .acknowledged his virtue and imamate

Muhammad bin al-Hasan bin Imara said, "Once, I was with Ali bin Ja'far in Medina, where I stayed with him for two years to write down what he had heard from his brother (Imam Musa al-Kadhim), when one day Abu Ja'far Muhammad bin Ali (al-Jawad) (a.s) came into the mosque of the messenger of Allah (a.s). Ali bin Ja'far suddenly jumped without shoes or garment and kissed his hand and glorified him. Imam al-Jawad (a.s) looked at him and '.said, 'O uncle, sit down please! May Allah have mercy on you

Ali bin Ja'far bowed respectfully and said, 'O my master, how can I sit while you are ?'standing

Imam al-Jawad (a.s) went away and then Ali bin Ja'far returned to his companions. They began scolding him for glorifying Imam al-Jawad (a.s) who was very young yet. They said ?'to him, 'You are the uncle of his father, so why did you act in that way with him

He answered them with the answer of one who believed in his Lord and religion and who recognized the actual position of the imamate. He said to them, 'Keep silent! It is Allah Who has not qualified this beard (he caught his beard with his hand) for the imamate and has qualified this young man and placed him in that position according to His will. We seek the protection of Allah from what you say. I am just a slave to him (to Imam al-[Jawad).'"[۳۴

Ali bin Ja'far proved that the imamate did not submit to the wish of man or his will but was instead in the hand of Allah, Who chose for it whom He willed from amongst His people, .regardless of whether the imam was young or old

Impressions of his personality

The talents of Imam Muhammad al-Jawad (a.s) occupied the passions of scholars, and they therefore recorded their admirations and glorifications of him in their books. Here is :some of what they have said about him

Ath-Thahabi .۱

Ath-Thahabi has said, "Muhammad (al-Jawad) was surnamed al-Jawad (the generous), al-Qani' (the satisfied) and al-Murtadha (been satisfied with) and he was one of the chiefs of the Prophet's family…he was described as being generous; therefore, he was [surnamed al-Jawad…."[۳۵

p: ۱۹

Ibn Taymiya .٢

He has said, “Muhammad bin Ali al-Jawad was one of the notables of the Hashemites. He was famous of his generosity, and, therefore, he was called al-Jawad.”[٣۶]

As-Safadi .٣

As-Safadi has said, “Muhammad (al-Jawad) was surnamed al-Jawad, al-Qani’ and al-Murtadha. He was one of the chiefs of the Prophet’s family...he was described as being generous; therefore, he was surnamed al-Jawad....”[٣٧]

Ibn al-Jawzi .۴

As-Sibt bin al-Jawzi has said, “Muhammad al-Jawad followed the footsteps of his father in knowledge, piety and generosity.”[٣٨]

Mahmood bin Wuhayb .۵

Sheikh Mahmood bin Wuhayb has said, “Muhammad al-Jawad inherited the knowledge and virtue of his father, and he was the loftiest amongst his brothers in position and perfection.”[٣٩]

Az-Zarkali .۶

Khayruddeen az-Zarkali has said, “Muhammad bin ar-Redha bin Musa al-Kadhim, at-Talibi, al-Hashimi, al-Qurashi, Abu Ja’far, surnamed al-Jawad, the ninth of the twelve imams of the Shia, was exalted like his ancestors, intelligent, eloquent, quick-witted....’[۴٠]

Kamaludden .٧

Sheikh Kamaluddeen Muhammad bin Talha has said, ‘As for the virtues of Abu Ja’far al-Jawad, they did not last long for the Divine Fate had determined that he would stay in this world for a little while and leave for his Lord soon; so his stay was brief and his days were short.’[۴١]

Ali bin Eesa al-Arbali .٨

He has said, ‘Al-Jawad was in all cases generous (jawad)...he exceeded all people in the

purity of his lineage and birth and sat on the top of glory. No one had ever approached his rank or his glory. He was exalted in position. His high position was above stars and his rank was above all ranks. When a delegation saw a fire, they said: it must be his fire.[۴۲] No fire was predominant over his fire. Exalted was he towards highness. Glory and honor felt proud of him. Mastership found its meaning in him. He was far from every vice and close to every virtue. Nobilities diffused from his sides and glory dripped from him. News of generosity were narrated about him, his progeny and his fathers. Blessed is he who strives to be loyal to him, and woe unto him who tries to be his opponent. When the loots of glory and loftiness are divided, the purest of them will be his, and when the backs of honor are mounted, the highest of them will be his. He matches the rain in generosity and the lion in courage and zeal and defeats conducts with his good conduct.'[۴۳]

p: ۲۰

Footnote

[۱] "Bin means "the son of" and bint means "the daughter of.

[۲] Uyun Akhbar ar-Redha, vol.۲ p.۱۴۷.

[۳] As-Sawa'iq al-Muhriqa, p.۲۰۷.

[۴] He was a famous Arab poet.

[۵] Bahr al-Ansab, vol۲ p.۱۹, a manuscript in Ameerul Mo'mineen Library, Dala'il al-Imamah, p.۲۹, Dhiya'ul Aalameen, vol.۲, a manuscript in al-Husayniyya ash-Shushtariyya Library.

[۶] Al-Fusul al-Muhimmah, p.۲۵۲, Tathkiratul Khawass by ibn al-Jawzi, p.۳۲۱.

[۷] Al-Miqna'ah, p.۴۸۲.

[۸] Dala'il al-Imama, p.۲۰۹

[۹] Al-Irshad, p.۳۵۶.

[۱۰] Umdat al-Talib, p.۱۸۸. Umm Walad is a metonymy used to refer to a bondmaid.

[۱۱] Dala'il al-Imama, ۲۰۹.

[۱۲] Mukhtasar al-Bihar fee Ahwal al-A'imma by Nooruddeen, a manuscript in the library of Kashiful Ghita'.

[۱۳] Bihar al-Anwar, vol. ۱۲ p.۱۰۳.

[۱۴] Ibid.,۱۰۴.

[۱۵] Jami' ar-Riwat, vol.۲ p.۳۱۱.

[۱۶] Adhan and iqama are calls to prayer that are recited before the prayer begins.

[۱۷] Mukhtasar al-Bihar fee Ahwal al-A'imma.

[۱۸] An-Nujoom az-Zahirah, vol.۲ p.۲۳۱, al-Fusul al-Muhimmah, p.۲۵۲.

.Dala'il al-Imama, p.٢٠٩ [١٩]

.Noor al-Absaar, p.١۴۶, al-Fusul al-Muhimmah by ibn al-Sabbagh, p.٢۵٢ [٢٠]

.Al-Makassib, chap. Of al-Qiyafa [٢١]

.Misbah al-Faqaha, p.٣٨۴ [٢٢]

.An-Nujoom az-Zahirah, vol.٢ p.٢٣١, al-Fusul al-Muhimmah, p.٢۵٢, al-Irshad, p.٣۵۶ [٢٣]

Dala'il al-Imama, p.٢٠٩. It has been mentioned in Makarim al-Akhlaq, p.٩٢ that [٢۴] Muhammad bin Eesa said, "I heard al-Muwaffaq saying: once I was before Abu Ja'far the second (Imam al-Jawad), and he showed me a ring on his finger. He asked me, 'Do you know this ring?' I said, 'Yes, I know its figure but not its picture.' It was a silver ring with a round stone. On it was written, 'Sufficient unto me is Allah.' Above and under the writing there was a flower. I asked him, 'Whose ring is this?' He said, 'It is Abul Hasan's.' I asked, 'Then, how did it come to be in your hand?' He said, 'When he was about to die, he gave it "'!to me and said, "Do not take it off your hand (finger) except to (give to) my son Ali

p: ٢١

.Tanqeeh al-Maqal, vol.۳ p.۳۱۷, Bihar al-Anwar, vol. ۱۲ p.۱۱۷ [۲۵]

.(Abul" is combined of Abu (the father of) and al (the" [۲۶]

.Kashf al-Ghumma, vol.۳ p.۱۵۲ [۲۷]

People had grown accustomed to addressing rulers with this title even though they [۲۸] .did not deserve it because it was the attribute of Imam Ali (s) alone

.Akhbar ad-Duwal, p.۱۱۵ [۲۹]

.Bihar al-Anwar, vol. ۱۲ p.۱۰۴, Ithbat al-Hudat, vol.۶ p.۱۶۱ [۳۰]

.A place near Mecca in the Arabia [۳۱]

.Bihar al-Anwar, vol. ۱۲ p.۱۰۴ [۳۲]

Belonging to the Alawi (Imam Ali's progeny) branch of the great family of Hashim, the [۳۳] .Prophet's grandfather

.Bihar al-Anwar, vol. ۱۲ p.۱۱۷, Usool al-Kafi, vol. ۱ p.۳۸۰ [۳۴]

.Tareekh al-Islam, ۸ p.۱۵۸ [۳۵]

.Minhaj as-Sunna, vol.۲ p.۱۲۷ [۳۶]

.Al-Wafi bil-Wafiyyat, vol.۴ p.۱۰۵ [۳۷]

.Tathkirat al-Khawass, p.۳۲۱ [۳۸]

.Jawharat al-Kalam fee Madh as-Sadah al-A'laam, p.۱۴۹ [۳۹]

.Al-A'laam, vol.۷ p.۱۵۵ [۴۰]

.Matalib as-Sa'ool fee Manaqib Aal ar-Rasool, vol.۲ p.۷۴ [۴۱]

The Arabs, in the past, used to let their fires flame, out of generosity, so that travelers [۴۲] .and wayfarers could resort to them

.Kash al-Ghummah, vol.۳ p.۱۶۰ [۴۳]

Under the wing of his father

Under the wing of his father

Imam Muhammad al-Jawad (a.s) lived under the wing of his father for a short period that was not more than seven years. However, at this young age, he displayed intelligence and talents that astonished the minds. Like his father, virtues and high morals had been impressed inside him, and his eternal values were as torches of guidance and awakening in the Islamic society. Here we shall discuss some concerns of Imam ar-Redha (a.s) and his love for Imam al-Jawad (a.s) and other things that have a relation to the subject of .this book

p: ۲۲

His morals

The morals of Imam ar-Redha (a.s) were gifts from the mercy of Allah and they were like the morals of his grandfather Prophet Muhammad (a.s) who had been deputed by Allah to .perfect the nobilities of character

Ibrahim bin al-Abbas talked about the high morals of Imam ar-Redha (a.s) saying, "I have never seen or heard of any one who was better than Abul Hasan ar-Redha (a.s). He was never harsh to anyone at all. He never interrupted anyone when speaking, nor did he reject the need of anyone, nor did he stretch out his legs or lean back in the presence of a companion, nor did he abuse any of his servants, nor did he ever guffaw. He seated his servants with him at his table. He slept little at night and passed most of his nights awake, worshipping Allah from the beginning of the night till its end. He did many favors and paid ..."great charities secretly, and most of that was done in the dark of the night

These morals were like the morals of his grandfather the messenger of Allah (a.s) who had developed the life of man and saved nations and peoples from a life of deviation and .backwardness and led them to a life full of honor and dignity

Historians have mentioned wonderful pictures of his nobilities. They have mentioned that when he was in Khurasan, after having been appointed as the heir apparent, which was the highest position in the Islamic state after the caliphate, he did not order his servants to carry out many of his affairs but rather he himself carried them out. Once, he wanted to take a bath but disliked ordering someone to prepare the bath for him. So he went to the public bath in the market. The bathhouse keeper did not know Imam ar-Redha (a.s). There was a soldier in the bathhouse who also wanted to take a bath. The soldier removed Imam ar-Redha (a.s) from his place and ordered him to pour water over his head. Another man, who knew Imam ar-Redha (a.s), entered the bath and cried out to the soldier, "You will perish! Do you use the son of the daughter of the messenger of Allah to serve you?" The soldier became so astonished and bent down kissing the feet of Imam ar-Redha (a.s) while saying to him, "Why did you not disobey me when I had ordered ?"!you

p: ۲۳

Imam ar-Redha (a.s) smiled at him and said leniently and kindly, “There is a reward in doing that, and I did not want to disobey you in what I shall be rewarded for.”[۱]

Among his high morals was that whenever he sat down to a meal, he would seat his servants, even the stableman and the doorkeeper, to eat with him. He wanted by that to remove discrimination among people and to make all the members of society understand that they were equal to each other. The nobilities of character which he had were the continuity of the morals of his fathers who had established virtues and noble characters in the world of the Arabs and the world of Islam.

His asceticism

Imam ar-Redha (a.s) was ascetic regarding all the pleasures of this life and the joys of the world. He turned towards Allah the Almighty. When he was appointed as the heir apparent, he never paid any attention to the pleasures of authority and rule nor did he attach any importance to them. He considered the walking of men behind a man seduction for the followers and degradation for the followed one. Therefore, he never wanted an official procession, and it was most hated to him to be met with shows of pomp and glorification, as the kings and caliphs would oftentimes be met with.

Muhammad bin Abbad talks about the asceticism of Imam ar-Redha (a.s) by saying, “Imam ar-Redha (a.s) used to sit on a mat (of plants' leaves) in the summer and on a rug in the winter. He would wear coarse clothes, and when he met people he would put on some softer clothes.”[۲]

p: ۲۴

Historians mentioned that once Sufyan ath-Thawri met him while he was putting on a dress of silk. Sufyan rejected that and said to him, “Would that you had put on a dress more modest than this!” Imam ar-Redha (a.s) took Sufyan’s hand kindly and inserted it in his sleeve where there was a coarse dress under that of silk and said to him, “O Sufyan, the silk is for the people and the coarse cloth is for the truth.”

Asceticism in life was one of the most prominent qualities in the morals of Ahlul Bayt (a.s). They devoted themselves to Allah totally and saw that devotion to other than Him would not lead to the truth.

His generosity

There was nothing in the world more beloved to Imam ar-Redha (a.s) than doing good deeds and being charitable and benevolent to people. Generosity was a part of him. Historians have mentioned many signs of his generosity. Here are a few:

۱. He had spent all his wealth on the poor when he was in Khurasan and the Day of Arafa came. Al-Fadhl bin Sahl repudiated that from Imam ar-Redha (a.s) and told him, “This is a loss.”

Imam ar-Redha (a.s) said to him, “No, rather it is a gain. No harm is done as long as you intend generosity and reward.”

Helping the poor and being charitable to the weak for the sake of Allah cannot be considered as a loss at all. The real loss is when one spends his monies in unlawful ways, especially spending on that which does not benefit society.

p: ۲۵

Once, a man came, greeted him and said, “I am one of those who love you and your .۲ fathers. I have come from performing hajj, and all my money has run out. I have nothing left to help me get anywhere. If you could, please give me enough to help take me back to my home, and when I arrive there, I will pay back what you give me as charity to the poor on behalf of you.” Imam ar-Redha (a.s) got up and went into a room in his house. After a moment he stuck his hand out (of the room) and said to the man, “Take these two hundred dinars to carry out your affairs and do not repay them as charity on behalf of me!” The man left while being so delighted with the gift of the Imam. Some of the attendants asked Imam ar-Redha (a.s), “Why did you hide yourself from the man and give him the money without looking at him?” Imam ar-Redha (a.s) said, “I did so in order to not see the shame of request on his face. Have you not heard the tradition of the messenger of Allah (a.s), ‘He who hides when doing good, it is as if he offers the hajj seventy times, and he who declares his bad acts will be defeated.’ Have you not heard the :lines of the poet

Whenever I come to him requesting something, I go back to my family without losing my’ [face.’”[۳

One day he passed by a poor man who said to him, “Give me to the extent of your .۳ magnanimity.” Imam ar-Redha (a.s) said to him, “I cannot do that.” The poor man understood that he had made a mistake in the wording of his question and again asked, “Give me to the extent of my magnanimity.” Imam ar-Redha (a.s) smiled at him and said, [“Yes, now I can,” and he gave him two hundred dinars.[۴

p: ۲۶

The magnanimity of Imam ar-Redha (a.s) cannot be measured. Even if he gave the poor man all that was in the earth, it would still not be to the extent of his magnanimity and .(mercy, which was the continuity of the magnanimity and mercy of the Holy Prophet (a.s

These were some signs of his generosity by which he intended to delight the sad hearts .that had been burdened with the bitterness and wretchedness of life

His knowledge

Imam ar-Redha (a.s) was the most knowledgeable, most virtuous and most aware of the verdicts of religion and Sharia in his time. Abdussalam al-Harawi, who had accompanied ,Imam ar-Redha (a.s), talked about his abundant knowledge saying

I have not seen anyone more knowledgeable than Ali bin Musa ar-Redha. No scholar met" him without afterwards declaring what I declare. Al-Ma'moon gathered a number of theologians and jurisprudents to have a debate with Imam ar-Redha (a.s), but Imam ar-Redha (a.s) defeated them all until no one of them remained who did not confess that Imam ar-Redha (a.s) was the best of all. Once, I heard him saying, 'I sat in ar-Rawdha[۵] and there were so many scholars in Medina. When any one of them was asked a [question, they all pointed to me and sent the question to me to answer it...."[۶

Ibrahim bin al-Abbas said, "I have never seen ar-Redha being asked something without his knowing the answer. I have never seen anyone more knowledgeable than him from the first age (of Islam) until his age. Al-Ma'moon tested him by asking him about everything, and he answered him correctly every time. His speech, his answers and his examples were all derived from the Qur'an. Every three days he completed reciting the entire Holy Qur'an. He said, 'If I wanted to recite the whole Qur'an in less than three days, I would, but every verse I recite, I ponder over it – about what was it revealed and at [what time was it revealed. Therefore, I finish reciting the Qur'an within three days...'"[۷

Imam ar-Redha (a.s) was one of the masters of knowledge and intellect in Islam. He was one of those who established for Muslims their scientific and cultural life. Talking about his scientific talents requires a special, long study. May Allah make us successful to .accomplish that Inshallah

His worshipping and His dignity

Imam ar-Redha (a.s) was one of the sincerest worshippers and devotees of Allah. He never neglected any of the supererogatory prayers nor any of the recommended performances. He did everything that might take him closer to Allah. Ibn Abud-Dhahaak, who had accompanied Imam ar-Redha (a.s) in his travel from Yathrib (Medina) to Khurasan, mentioned his worshipping saying, "By Allah, I have never seen anyone more pious than him, or more intent in mentioning Allah all the time than him or more fearing of [Allah than him...."[۸

Imam ar-Redha (a.s) was so sincere to Allah in his worship and obedience that it seemed he had been created just for worshipping and obedience. He had given up all the .pleasures of this life and turned with devotion to Allah the Almighty

His dignity

His dignity and gravity were so exalted that foreheads bowed to him wherever he went. The mien of the prophets and the splendor of the kings appeared in him. It was due to his great sublimity that whenever he sat amongst people or ascended the minbar, no one .could raise his voice before him

Opinions and words

Some famous personalities, scholars and authors have glorified and paid respects to :Imam ar-Redha (a.s) in truthful words. Here are some of them

p: ۲۸

Al-Ma’moon .۱

Al-Ma’moon admired the personality of Imam ar-Redha (a.s) and expressed his admiration for him on many occasions. He would tell his kin whenever they blamed him ,for his appointing Imam ar-Redha (a.s) as his heir apparent

As for what you have mentioned about the homage of al-Ma'moon to Abul Hasan, he (al-" Ma'moon) has not paid homage to him (to Imam ar-Redha) except after thinking deeply about it, knowing that there is no one on the earth more virtuous, more pure, more pious, more ascetic in this worldly life, more eloquent, more accepted by the upper class and the [public, or more devoted to Allah than him."[۹

He also said, “Imam ar-Redha is the best, most knowledgeable and sincerest worshipper [of the people of the earth.”[۱۰

It is because of these high qualities of Imam ar-Redha (a.s) that the Shia have believed in him as their imam and as one of those whose obedience and love Allah has imposed on .people

Ibrahim bin al-Abbas .۲

Ibrahim bin al-Abbas accompanied Imam ar-Redha (a.s) and talked much about his high :character. From among what he has said are these words

He (Imam ar-Redha) often and always did good and charity secretly and most of that" was done in the dark of the night. If anyone claims that he has seen someone like him, do [not believe him.”[۱۱

Aarif Tamir .۳

Aarif Tamir said, “Imam ar-Redha (a.s) was one of the imams who played a great role on [the stage of the Islamic events at his time….”[۱۲

p: ۲۹

There are many other narrations like these that declare the high qualities of Imam ar-Redha (a.s) that no one has ever had except his fathers before him who raised the banner .of guidance in the earth

The praise by the poets

Much poetry has been composed by various poets in praise of the high qualities and noble :character of Imam ar-Redha (a.s). Here are some of them

As-Souli .۱

,As-Souli[۱۳] was very fond of Imam ar-Redha (a.s) and has therefore said

.The best of people, including himself, fathers, offspring and ancestors, is Ali the honored"

,Taktum[۱۴] has brought him to us for patience and knowledge

[As the eighth imam who carries out the authority of Allah."[۱۵

Abu Nu'ass .۲

The following wonderful verses of poetry have been ascribed to Abu Nu'ass, the famous poet. He composed them after he had been blamed for not praising Imam ar-Redha (a.s) ,in his poems. He said

It was said to me: you are the best of all people"

.(in the arts of eloquence (speaking

?Why have you not praised ibn Musa[۱۶] and the high qualities gathered in him

[I said: I fail to praise the imam to whose father even Gabriel was a servant."[۱۷

Abdullah bin al-Mubarak .۳

:Abdullah bin al-Mubarak the poet has recited

,This is Ali and guidance leads him"

[from the best youths of Quraysh lies his origin."[۱۸

Muslims, in all of their classes, have unanimously agreed on glorifying and honoring Imam .ar-Redha (a.s) and confessing that he was the most virtuous one of his time

p: ۳۰

Forcing him to accept the position of heir apparent

Al-Ma'moon forced Imam ar-Redha (a.s) to accept the position of heir apparent. He threatened to kill him if he would not accept this position. The reasons that led al-Ma'moon to do this were as follows:

First, the quarrel between him and his brother al-Ameen, which led the war to break out between them, and then most of the Abbasid family joined al-Ameen whom they loved more than they loved al-Ma'moon. Therefore, al-Ma'moon planned to stabilize his political situation and spread his authority by entrusting the chief and master of the Alawids, Imam ar-Redha (a.s), whom Muslims regarded highly and obeyed sincerely and saw in his personality the continuity of the personality of his grandfather the messenger of Allah (a.s), with the position of heir apparent.

Second, the revolt of Abu as-Saraya.

Third, the growth of the Shiite expansion which spread over most parts of the Islamic state, and therefore, al-Ma'moon wanted, by appointing Imam ar-Redha (a.s) as his heir apparent, to be rid of these Shiite movements, as ibn Khaldoon has said.[١٩]

These were the reasons that led al-Ma'moon to appoint Imam ar-Redha (a.s) as his heir apparent although Imam ar-Redha (a.s) knew well that this position (of heir apparent) was merely a title of no consequence (al-Mamoon had no intention of allowing Imam ar-Redha to succeed him). Proof of this is that Imam ar-Redha (a.s) made conditions on al-Ma'moon that "he (Imam ar-Redha) would not appoint anyone in any position, not depose anyone, not annul any verdict, not change any available ruling and that he would just be a counselor from afar."[٢٠] If Imam ar-Redha (a.s) had believed that the intentions of al-Ma'moon were sincere, he would not have taken a negative stance towards his government; rather, he would have cooperated with him in all fields.

p: ٣١

The sermon of al-Ma'moon

When people had paid homage to Imam ar-Redha (a.s) as the heir apparent, al-Ma'moon ,ascended the minbar (pulpit) and gave a speech in front of the people. He said

O people, the homage of Ali bin Musa bin Ja'far bin Muhammad bin Ali bin al-Husayn bin" Ali bin Abu Talib has come to you. By Allah, if these names were to be recited over the [deaf and dumb, they would recover by the will of Allah…."[۲۱

Joyous celebrations

Al-Ma'moon instructed his governors and regents of the districts throughout the Islamic state to hold public festivals and to decorate the country. He also ordered the orators to spread the virtues of Imam ar-Redha (a.s) and laud the exploits of the Ahlul Bayt (a.s). He himself held a public festival in his royal court which was attended by all classes of people. He seated Imam ar-Redha (a.s) beside him, and then al-Abbas al-Khateeb stood up to :make a speech. He gave an eloquent speech and ended it with this verse of poetry

,People must have a sun and a moon"

[you are the sun and this is the moon."[۲۲

This homage was carried out and the Islamic world became very delighted with it. Muslims declared their support for this homage and were certain that it would achieve all .their hopes and wishes

(With Imam al-Jawad (a.s

We have to stop a little to talk about the affairs of Imam al-Jawad (a.s) with his father .(Imam ar-Redha (a.s

Carrying out his father's affairs

Although Imam al-Jawad (a.s) was very young, he was responsible for the affairs and tasks of his father, especially those in Medina.[۲۳]

Historians say that Imam al-Jawad (a.s) ordered and forbade the servants and no one of them ever objected to his orders. Imam ar-Redha (a.s) was pleased with whatever his son did.

The letter of Imam ar-Redha to Imam al-Jawad

When Imam ar-Redha (a.s) was in Khurasan, he sent a letter to Imam al-Jawad (a.s) which said:

"O Abu Ja'far, I have been informed that when you ride your sumpter, the mawali[۲۴] make you leave from the small gate of the garden. It is because of their stinginess in that they fear someone may receive some goodness (alms) from you!

I ask you by my right over you to not enter or leave (the house) except through the main gate.

Whenever you want to go out, keep some gold and silver with you. No one should ask you for anything without your giving it to him. If one of your uncles asks you to be pious to him, do not give him less than fifty dinars, and you may give him more if you want. If one of your aunts asks you, do not give her less than fifty dinars, and you may give her more if you want. I want Allah to exalt you, so spend and do not fear stinginess from the Lord of the Throne…."[۲۵]

Generosity, doing good for people and being charitable to the weak and the poor were embedded in the nature of the pure imams (a.s). Imam ar-Redha (a.s) drew the attention of his son Imam al-Jawad (a.s) to what the servants did with him when they led him out from the small gate lest the poor would see him. He ordered him to leave from the main gate around which the poor and the weak would always crowd. He asked him to present them with gifts and be generous to them. This feature was one of the spontaneous elements in the morals of the infallible imams of the Ahlul Bayt (a.s).

Imam ar-Redha declares al-Jawad as the imam after him

Imam ar-Redha (a.s) declared the imamate of his son al-Jawad and appointed him as the successor after him and the general authority to whom Muslims would refer in their religious affairs. Many narrators have narrated the appointment of al-Jawad as the imam :after his father. We mention here some of these narrations

Muhammad al-Mahmoori .۱

Muhammad al-Mahmoori narrated from his father as having said, "Once, I was standing near Imam ar-Redha (a.s) in Tooss[۲۶] when one of his companions asked him, 'If something happens (to you), to whom shall we refer?' He asked about the next imam after him so that they would know to whom they should obey and submit. Imam ar-'.Redha (a.s) said, 'To my son Abu Ja'far

'.Imam al-Jawad (a.s) was yet a child. The man said, 'I think he is very little as of yet

Imam ar-Redha (a.s) replied, 'Allah sent Jesus the son of Mary (as a prophet) though he [was even younger than Abu Ja'far will be when he shall become the imam.'"[۲۷

The answer of Imam ar-Redha (a.s) was a decisive evidence that Allah the Almighty had chosen Jesus Christ (a.s) as a prophet and given him knowledge while he was still a child and younger in age than Imam al-Jawad (a.s). Prophethood and imamate are from one source, and they are not entrusted to a young or an old man, but rather, they are in the .hand of Allah Who chooses for them whom He likes from amongst His people

p: ۳۴

Safwan bin Yahya .۲

Safwan was among those who narrated traditions of the appointment of Imam al-Jawad (a.s) by his father as the imam after him. He narrated, “Once, I said to ar-Redha: we often asked you, before Allah granted Abu Ja’far to you, about the imam after you and you would say ‘Allah will give me a boy.’ Now, Allah has given you a boy and has delighted our eyes. If something happens (to you), to whom shall we refer? He pointed to Abu Ja’far (al-Jawad) who was before him and who was at that time three years old. I said, ‘He is a three-year-old child!’ He said, ‘It does not matter. Jesus Christ (a.s) was entrusted with [prophethood while he was less than three years.’”[۲۸

Ma’mar bin Khallad .۳

Ma’mar narrated the traditions of Imam ar-Redha (a.s) about the appointment of his son al-Jawad as the imam after him. He said, “I heard him (Imam ar-Redha) saying to his companions after having mentioned something to them, ‘What else do you want? This is Abu Ja’far. I have seated him in my place and made him my successor…We are the people of a house whose young inherit from the old, one after the other and each one is [equal to the other.’”[۲۹

Abdullah bin Ja’far .۴

Abdullah bin Ja’far said, “One day, Safwan bin Yahya and I went to Imam ar-Redha (a.s) while Abu Ja’far, who was three years old then, was before him. We said, ‘May Allah make us die for you! If something happens[۳۰] – Allah forbid – who shall be the imam after you?’ He said, ‘My son.’ He pointed to his son al-Jawad. We said, ‘Even though he is of this age!?’ He said, ‘Yes! Allah the Almighty has given Jesus Christ (a.s) as an argument though [he was but two years old.’”[۳۱

p: ۳۵

Muhammad bin Abu Abbad .۵

Muhammad bin Abu Abbad narrated from his father who said, "I heard Imam ar-Redha (a.s) saying: Abu Ja'far is my guardian and successor in my family after me."[۳۲]

And there are many other traditions related from Imam ar-Redha (a.s) declaring the imamate of Muhammad al-Jawad (a.s) after his father and his being one of the caliphs of the Prophet (a.s) for his Umma.

The treachery of al-Ma'moon against Imam ar-Redha

When al-Ma'moon had fulfilled the political purposes of his homage to Imam ar-Redha (a.s) as his heir apparent, he thought of betraying and getting rid of him. We shall talk in brief about the reasons that led al-Ma'moon to commit this crime.

Envy .۱

The soul of al-Ma'moon was filled with envy of Imam ar-Redha (a.s) who was very famous and respectable among people because of his virtues and abundant knowledge.

Historians have mentioned that al-Ma'moon had asked the leading scholars of the Islamic districts to come to Khurasan to test Imam ar-Redha (a.s). They argued with him on different philosophical, theological and medical questions and on other branches of knowledge. The scholars left Imam ar-Redha (a.s) afterwards with complete belief in his imamate. They began spreading his virtues and sciences. When al-Ma'moon learned that, he asked Muhammad bin Amr at-Toossi to drive people away from meeting with Imam ar-Redha (a.s).[۳۳] Abussalt al-Harawi exposed this matter in his response to Ahmed bin Ali al-Ansari's question of "how was al-Ma'moon pleased with killing ar-Redha in spite of his honoring and loving him and his having made him his heir apparent?"

p: ۳۶

Abussalt replied, “Al-Ma'moon honored and loved Imam ar-Redha (a.s) because he was aware of his virtues which were also known to the people, and he appointed him as his heir apparent to make people think that Imam ar-Redha (a.s) wished for this worldly life and its pleasures and would consequently be disrespected by the people, but when his virtue and respect among people grew even more, he (al-Ma'moon) sent for theologians from different countries hoping that one of them might defeat Imam ar-Redha (a.s) and then he would be disrespected by the scholars and that would spread among the public and they would then turn their backs on him. But, every opponent from the Jews, the Christians, the magi, the apostates, the Brahman, the atheists, the Dahriyya, and every opponent from the dissenting Muslim sects was defeated by Imam ar-Redha (a.s) with his clear evidences. People began saying, ‘By Allah, he is even worthier of the caliphate than al-Ma'moon’ and the newsmen reported that to him (al-Ma'moon) and he became very angry and envious of that.”[۳۴]

Envy is one of the most malicious psychological diseases that leads to all vices and undoubtedly throws man into great evil. It was envy that caused al-Ma'moon to assassinate Imam ar-Redha (a.s) and to do away with him.

۲. Pleasing the Abbasids

Some historians have thought that al-Ma'moon poisoned Imam ar-Redha (a.s) to humor the Abbasids and satisfy their passions.[۳۵] The Abbasids had flared up and were very agitated when Imam ar-Redha (a.s) was appointed the heir apparent of al-Ma'moon for they feared that the caliphate might now move to the progeny of Ali bin Abu Talib (a.s). Al-Ma'moon wanted to remove this fear and worry from the Abbasids; therefore, he assassinated Imam ar-Redha (a.s) after achieving his political goals.

p: ۳۷

Imam ar-Redha did not flatter al-Ma'moon .۳

Perhaps, one of the strongest reasons that led al-Ma'moon to assassinate Imam ar-Redha (a.s) was that Imam ar-Redha (a.s) never flattered al-Ma'moon or humored him. Imam ar-Redha (a.s) often and always recommended al-Ma'moon to fear and obey Allah and warned him of the punishment of the afterlife. Abussalt al-Harawi has said, "Ar-Redha did not flatter al-Ma'moon in any matter of truth and, in most cases, replied to him with what al-Ma'moon disliked. This would make al-Ma'moon angry and led him to bear a grudge against him, but he would not show it. When he found no way out with him, he [assassinated him."[۳۶

The prayer of Eid .۴

Another important reason that led al-Ma'moon to bear a grudge against Imam ar-Redha (a.s) was the prayer of Eid. Al-Ma'moon asked Imam ar-Redha (a.s) to lead the congregational prayer of Eid, but Imam ar-Redha (a.s) refused. Al-Ma'moon kept insisting on it until the Imam agreed but on the condition that he would lead the people in the prayer as his grandfather the messenger of Allah did. Al-Ma'moon agreed to that and ordered the leaders, the officers and the rest of the people to go to the house of Imam ar-Redha (a.s) early in the morning. The people, in all their different classes, went out early in the morning and sat in the streets while others climbed up the rooftops, and all were looking eagerly for the coming of Imam ar-Redha (a.s). In the morning, Imam ar-Redha (a.s) took a ghusl[۳۷] and prepared himself for the Eid Prayer. He donned a white turban and let one end of it hang down his chest and let the other end hang between his shoulders. He ordered his servants to do the same. He went out barefoot holding a stick in his hand. After every step, he raised his head and said "Allahu Akbar (Allah is great)." The power of his utterance was felt, as it seemed to the people that the air and even the walls .of houses were responding to him

p: ۳۸

The leaders and the rest of people had donned the best of their clothes, were holding weapons and had prepared themselves in the manner they considered best, as they were accustomed to doing with their kings and rulers. Imam ar-Redha (a.s) continued his march in his own splendid manner which made heads turn and submit to it. He raised his voice and kept reciting, "Allahu Akbar, Allahu Akbar for what He has guided us to. Allahu Akbar for what He has granted us of cattle, and praise be to Allah for that which He has tried us with."...

People raised their voices while repeating what he recited and began crying, for they saw in the imam the actions of the messenger of Allah. They discovered the deviation of their rulers and saw that they were not on the truth. Marv[۳۸] burst into a clamor. The leaders fell off from their mounts. Some historians have said that the lucky leaders were those who were able to find an acquaintance to lead their animals back to their homes.

Imam ar-Redha (a.s), after every ten steps, stopped to recite the Takbeer (Allahu Akbar) four times. The people repeated after him. They cried loudly for they viewed the Imam as the natural continuity of the personality of his grandfather the messenger of Allah, who was the greatest liberator of the oppressed humanity.

Al-Bahri, the poet, described Imam ar-Redha's (a.s) leaving to lead the prayer in the following words:

"They remembered by your expression, when you came out of the rows,

p: ۳۹

[the Prophet and so they said Tahlil and Takbir,[۳۹

until you reached the mosque, wearing the light of guidance that was visible on you, and ,walked reverently and submissively to Allah

.neither with pride nor with arrogance

[If the minbar could walk, it would hurry towards you out of yearning."[۴۰

Al-Ma'moon was informed that the people were so highly revering and glorifying Imam ar-Redha (a.s). Al-Fadhl bin Sahl said to him, "If ar-Redha reaches the place of prayer in this state, people will be seduced by him. You had better ask him to return." Al-Ma'moon [then sent to Imam ar-Redha (a.s) to come back and he returned.[۴۱

These are some reasons historians have mentioned which made al-Ma'moon bear a grudge against Imam ar-Redha (a.s) and fear for his rule and authority, and, consequently, he decided to commit the most heinous crime in Islam, and that was the .assassination of the Imam

The assassination of Imam ar-Redha

When al-Ma'moon was unable to bear Imam ar-Redha (a.s) any longer, he decided to assassinate him. He invited him and offered him a cluster of grapes in which he had inserted some poison. He said to him, "O son of the messenger of Allah, I have not seen ".grapes better than these

".Imam ar-Redha (a.s) replied, "There may be grapes in Paradise better than these

Al-Ma'moon asked Imam ar-Redha (a.s) to eat from those grapes but the Imam was ?"reluctant and said to al-Ma'moon, "Would you excuse me from it

p: ۴۰

Al-Ma'moon scolded and shouted at him, "You must eat them. What prevents you from ?"eating? Are you accusing us of something

He then forced Imam ar-Redha (a.s) to eat the grapes. Imam ar-Redha (a.s) ate three berries and then threw the cluster away. The poison acted upon him at once and he got ?"up to leave their meeting. Al-Ma'moon asked him, "Where are you going

Imam ar-Redha (a.s) glanced at him and said in a sad and trembling voice, "To where you [have directed me." He meant to death.[۴۲

The poison reacted in his body and the pains of death attacked him. Al-Ma'moon sent a ?"messenger to Imam ar-Redha (a.s) asking, "What would you recommend me to do

Imam ar-Redha (a.s) said to the messenger, "Tell him: he recommends you not to give someone a thing that you may feel regret for."[۴۳] Imam ar-Redha (a.s) meant the position of heir apparent with which al-Ma'moon had entrusted him and had bound .himself by it before Allah and the nation and then he broke his trust

Imam ar-Redha (a.s) turned to Abussalt and said, "O Abussalt, they did it."[۴۴] He meant .his assassination was wrought by al-Ma'moon

Imam ar-Redha (a.s) began suffering from the bitter pains of the poison. His intestines were cut and his insides melted. Death was quickly approaching the imam to extinguish that shining flame which had lit the intellectual and social life in the world of the Arabs and the Muslims. Imam ar-Redha (a.s), even in that critical ordeal, was busy in the remembrance of Allah. The bitter pains of that severe death did not prevent him from mentioning his Lord. He breathed his last while praising and glorifying Allah. His great soul ascended to its Creator as the souls of the prophets and imams had done before him, surrounded by the angels and the contentment of Allah. The soul of Imam ar-Redha (a.s) ascended to Allah the Merciful after he had carried out his great, reformative mission of .defending the religion of Allah and protecting His principles and goals

p: ۴۱

Al–Ma'moon announces the Imam's death

Al-Ma'moon hid the news of Imam ar-Redha's death for a day and a night and then he sent for Muhammad bin Ja'far as-Sadiq and some other men of aal[۴۵] Abu Talib (the Alawids), ordering them to come to him. When they came to him, he announced to them the death of Imam ar-Redha (a.s) and pretended to be very sad and distressed by it. He went with them to the body of the imam and showed them that he had not been struck by a sword or stabbed with a spear. Then he addressed the holy corpse of the imam saying, "O brother, it pains me to see you in this state. I wish I had died before you, but Allah only [does what He wants."[۴۶

Preparing the holy corpse and In his last abode

Al-Ma'moon prepared the corpse, washed it, shrouded it and placed it in the coffin. Then he wrote to all parts of Khurasan inviting them to partake in the honor of escorting the .holy corpse of Imam ar-Redha (a.s) to his grave

People of all classes hurried to escort the holy corpse of the Imam. It was a great, memorable day, the like of which Khurasan had never before witnessed. Al-Ma'moon advanced before the bier and addressed the corpse in a voice that could be heard by all. He said, "Which of these two misfortunes is greater to me: my losing you or the ?"accusation of people against me

In his last abode

p: ۴۲

The holy corpse was brought under a halo of tahlil and takbir. Al-Ma'moon placed the corpse of Imam ar-Redha (a.s) in the tomb beside the grave of Harun ar-Rashid[۴۷] and thus buried the clearest page of the Islamic mission that had provided people with the elements of intellect and culture. Imam ar-Redha (a.s) was buried in that pure area and his holy shrine in Khurasan has become a landmark of human dignity. It is the most honored and impregnable sanctum in Islam. People do not know a shrine of any of the saints of Allah that has such regard, honor and dignity. The Prophet (a.s) had been informed by the unseen that one of his guardians would be buried in Khurasan. He mentioned that in his traditions and mentioned the honor and the reward that the visitors of that shrine would receive. He said, "A part of me will be buried in Khurasan. For every distressed one who visits it, Allah will relieve his distress, and for every sinner who visits it, Allah will forgive him his sins."[۴۸]

One poet has molded this Prophetic tradition into two verses of poetry that have been written on the walls of the holy shrine. The poet says,

"He who likes to see a tomb in his sleep,

where Allah relieves the distresses of its visitors,

let him come to visit this tomb,

in which Allah has housed a choice progeny from the messenger of Allah."[۴۹]

This special ziyarah[۵۰] has been related from Imam al-Jawad (a.s) for his father Imam ar-Redha (a.s):

Peace be upon you O the infallible imam, highborn imam, far but near, poisoned in" [desolation…."[۵۱

The merits of visiting his holy shrine

Many traditions were reported from Imam al-Jawad (a.s) talking about the merits of visiting the holy shrine of his father, Imam ar-Redha (a.s), and the reward Allah has :prepared for the visitors. Here are some of those traditions

Abdul Adheem bin Abdullah al-Hasani said, "I heard Muhammad bin Ali ar-Redha (Imam .۱ al-Jawad) saying: whoever visits (the shrine of) my father and suffers from the harms of [rain, cold or heat, Allah will save his body from the fire (of Hell)…."[۵۲

Ali bin Asbaat said, "Once, I asked Abu Ja'far: what does he, who visits your father in .۲ [Khurasan, get? He said, 'The Paradise, by Allah, the Paradise.'"[۵۳

Abdul Adheem bin Abdullah al-Hasani said, "I said to Abu Ja'far, 'I am confused .۳ between visiting Abu Abdullah al-Husayn (a.s) and visiting the tomb of your father in Tooss. What do you advise?' He said to me, 'Stay here!' He then went inside (the house) and then came out while his eyes were shedding tears down his cheeks. He said, 'The visitors of Abu Abdullah are too many and the visitors of my father's tomb in Tooss are [too few.'"[۵۴

Muslims console Imam al-Jawad

When the painful news of the death of Imam ar-Redha (a.s) reached the people of Yathrib (Medina), they hurried to Imam al-Jawad (a.s) to console him. They participated with him in his sorrow and pain for the death of his father. Many delegations from the other countries also came to give him their condolences. From among the delegations, there was the great poet Abdullah bin Ayyoob al-Khuraybi who had met Imam ar-Redha (a.s) and had devoted himself to him. He recited a poem before Imam al-Jawad (a.s) .(elegizing Imam ar-Redha (a.s

Other groups of the Shia also came to him, condoling with him warmly for the great .disaster that had afflicted him and all the Shia

The confusion of the Shia

The Shia became terribly confused about the imamate after the death of Imam ar-Redha (a.s), because Imam al-Jawad (a.s) was just six years and some months of age at that time.[۵۵] This caused the Shia to become confused and to disagree with each other. Some thought that a six-year-old child could not be an imam and the imamate should be entrusted to an older man. A group of the Shia gathered in one of their houses. Among them were ar-Rayyan bin as-Salt, Yonus, Safwan bin Yahya, Muhammad bin Hakeem and Abdurrahman bin al-Hajjaj. They discussed the matter of the imamate and began to cry. Yonus said to them, "Stop your crying and wait until this child grows up." He meant Imam al-Jawad (a.s). Ar-Rayyan bin as-Salt said, "If it is decreed by Allah the Almighty, then a two-day-old child can be like a hundred-year-old man, but if it is not decreed by Allah, then even if one lives for five thousand years, he will not be able to do what the masters [can do or even a part of it. This is worth pondering over."[۵۶

This was the decisive answer that revealed the shining reality which the Twelver Shia believe in: childhood or adulthood have nothing to do with the position of imamate, which is like the position of prophethood in most of its specifications, for both imamate and prophethood are in the hand of Allah, Who entrusts with them whomsoever He chooses .from amongst His people

p: ۴۵

Delegations of jurisprudents and ulama

A significant number of scholars and jurisprudents, who had been selected by the Shiite milieus in Baghdad and other countries, came to Yathrib following the death of Imam ar-Redha (a.s) in order to ascertain the new imam. They were about eighty men, as historians have mentioned in their books. When they arrived in Yathrib, they went to the house of Imam Abu Abdullah as-Sadiq (a.s). A red rug was spread out for them. Abdullah the son of Imam Musa al-Kadhim (a.s) came to them and sat at the head of their meeting, claiming himself to be the imam after Imam ar-Redha (a.s) and the religious authority of the Umma. A man stood up and called out to the ulama, "This is the son of the messenger of Allah. Whoever has a question let him ask it." One of the ulama stood up and asked him, "What do you think about the man who says to his wife: I divorce you as many times as ?"there are stars in the sky

Abdullah the son of Imam Musa al-Kadhim answered against the jurisprudence of the ".Ahlul Bayt (a.s) saying, "She is divorced thrice before the Gemini

The ulama and the jurisprudents were astonished at this answer, which was different from that which the infallible imams had determined that divorce could only be achieved once.[۵۷] We do not know why Abdullah singled out the Gemini from all the stars and !planets

Another one of the jurisprudents asked him, "What is your opinion regarding a man who ?"has sexual intercourse with an animal

Again he answered contrary to the law of Allah. He said, "His hand should be cut off and ".he should be whipped a hundred times

The attendees were astonished. Some of them began to cry because of these fatwas that contradicted the verdicts of Allah. They became very confused. While they were in this state, a door near the front of the meeting was opened out of which emerged Muwaffaq the servant, and then Imam Abu Ja'far Muhammad al-Jawad (a.s) appeared with such a loftiness that made all heads bow to him submissively. The ulama and the jurisprudents stood up out of respect and began glorifying him. A man introduced him to the attendees .as the imam after his father and as the great authority for Muslims

The man who had asked the first question came to the Imam and asked him, "What do you think about the man who says to his wife: I divorce you as many times as there are ?"stars in the sky

Imam al-Jawad (a.s) said, "O man, read in the Book of Allah: (Divorce may be (pronounced) twice, then keep (them) in good fellowship or let (them) go with (...".kindness)[۵۸] and then it is at the third (that divorce becomes irrevocable

The attendants wondered at the intelligence of the imam and were certain that they had reached the aim which they had sought. The asker told Imam al-Jawad (a.s) of the fatwa of his uncle Abdullah the son of Imam al-Kadhim concerning the same matter. Imam al-Jawad (a.s) turned to his uncle and said, "O uncle, fear Allah and do not give any fatwa ".when there exists in the umma one who is more aware than you

p: ۴۷

Abdullah bowed his head to the earth and did not know what to say. The man with the second question came to Imam al-Jawad (a.s) and asked him, "What is your opinion ?"regarding a man who has sexual intercourse with an animal

Imam al-Jawad (a.s) said, "He should be subjected to a discretionary punishment, and the animal should be marked with a lasting mark on its back and taken out of the country so ".that the shame of it does not remain with the man

The asker informed Imam al-Jawad (a.s) of the fatwa of his uncle. Imam al-Jawad (a.s) strongly rejected that fatwa and, turning to his uncle, angrily said, "There is no god but Allah (O my God!)! O Abdullah, it is so great a matter to Allah that when tomorrow you will stop before Him, He will ask you: why did you give a fatwa to my people about that which you did not know, whereas there was someone in the umma who was more aware than ?"you

Abdullah began making excuses and justifying his answer by saying, "I have seen my ".brother ar-Redha answer this question with this same answer

Imam al-Jawad (a.s) denied this and shouted at him, "Ar-Redha was asked about a gravedigger who had dug out a dead woman, made love to her and taken her clothes. He (ar-Redha) ordered to cut his hand off for stealing, to whip him for committing adultery [and to exile him for maiming the dead."[۵۹

The ulama and the scholars then asked Imam al-Jawad (a.s) many questions regarding different matters of jurisprudence. Historians say that there were about thirty thousand questions asked. Some historians have mentioned that the imam was asked all these thirty thousand questions in one meeting and he answered them all then and there.[۶۰] We do not think that it could have been possible to answer all these questions in one meeting because time would not allow for that, but it is more reasonable to say that Imam al-Jawad (a.s) was asked thirty thousand questions in different meetings and on .many different occasions

p: ۴۸

Anyhow, the ulama became satisfied of his imamate and returned to their countries spreading the news that the next imam was Muhammad al-Jawad. They related to the Muslims what they had witnessed of his abundant knowledge and said that he was the great miracle of Islam for though he was so young in age, he possessed such a high level .of knowledge of sciences that could neither be defined nor described

It is worth noting that some of the Shia had asked Imam ar-Redha (a.s) some questions in his lifetime, which he had answered, and then they went to Imam al-Jawad (a.s) after the death of his father and asked him the same questions to try him, but he answered them in .accordance with the answers of his father

Abu Khirash narrated, "I was attending a meeting of ar-Redha when some man came to him and said, 'May I die for you! My wife, who is an honest bondmaid, suckled one of my servant women at the same time when she was suckling a son of mine. Is it unlawful for me to marry that servant woman?' Imam ar-Redha (a.s) replied, 'There is no suckling after weaning.'[۶۱] The man then asked him about prayer in al-Haramayn[۶۲] and he said, 'You can offer it in its shortened form (qasr: two rak'as) if you like, and you can offer it in its full form (tamam: four rak'as) if you like.' When, later on, I went to perform the hajj, I went to Abu Ja'far (al-Jawad) and asked him these same questions and he gave me the [same answers that his father had given."'[۶۳

p: ۴۹

Anyhow, the Shia referred to him and believed in his imamate. No Shia believed in any .other than him as the imam

Footnote

[۱] .Noor al-Absar, p.۱۳۸

[۲] .Uyun Akhbar ar-Redha, vol. ۲ p.۱۷۸, al-Manaqib, vol.۴ p.۳۶۰

[۳] .Bihar al-Anwar, vol. ۱۲ p.۲۸

[۴] .Al-Manaqib, vol.۴ p.۳۶۱-۳۶۲

[۵] .(A place in the mosque of the Prophet (s

[۶] .Kashf al-Ghumma, vol.۳ p.۱۰۷

[۷] .Uyun Akhbar ar-Redha, vol. ۲ p.۱۸۰

[۸] .Ibid., p.۱۷۹

[۹] .Hayat al-Imam are-Redha, p.۱۴۳

[۱۰] .Uyun Akhbar ar-Redha, vol. ۲ p.۱۸۳

[۱۱] .Hayat al-Imam ar-Redha (the biography of Imam ar-Redha), p.۱۴۳

[۱۲] .Al-Imama fil-Islam, p.۱۲۵

[۱۳] As-Souli: Abu Isaaq Ibrahim bin al-Abbas as-Souli was an eloquent author and skillful poet. From amongst his prose are these words: "The example of the companions of a ruler is like a group of people who ascend a mountain and then fall down. The one from them who is hurt most is the one who was highest in ascending…." He narrated many traditions from Imam ar-Redha (s). He died in Samarra' (in Iraq) in Sha'ban ۲۴۳ AH, as mentioned in Al-Kuna wel-Alqaab, vol.۲

.p.۴۳۲-۴۳۳

[۱۴] Imam ar-Redha's mother.

[۱۵] Manaqib Aal Abi Talib, vol.۴ p.۳۳۲.

[۱۶] Imam ar-Redha (s).

[۱۷] Uyun Akhbar ar-Redha, p.۱۴۲-۱۴۳.

[۱۸] Al-Manaqib, vol.۴ p.۳۶۲.

[۱۹] Tareekh ibn Khaldoon, vol.۴ p.۹.

[۲۰] Uyun Akhbar ar-Redha, vol. ۲ p.۱۴۷.

[۲۱] Uyun Akhbar ar-Redha, vol. ۲ p.۱۴۷.

[۲۲] Uyun Akhbar ar-Redha, vol. ۲, p.۱۴۶.

[۲۳] Dhiya' al-Aalameen, vol.۲ a manuscript in al-Husayniyya al-Shushtariyya

p: ۵۰

.Library

[۲۴] .Mawla means a freed slave. Mawali is the plural form

[۲۵] .Uyun Akhbar ar-Redha, vol. ۲ p.۸

[۲۶] .In Khurasan

[۲۷] .Ad-Durr an-Nadheem, p.۲۱۸, a manuscript in Ameerul Mo'mineen Library

[۲۸] Al-Fusul al-Muhimmah by ibn al-Sabbagh, p.۲۵۱, Usool al-Kafi, vol. ۱

.p.۳۷۹

[۲۹] .Al-Fusul al-Muhimmah, p.۲۵۱, Bihar al-Anwar, vol. ۱۲ p.۱۰۳

[۳۰] ."They mean "if you die

[۳۱] .Bihar al-Anwar, vol. ۱۲ p.۱۱۷

[۳۲] .Bihar al-Anwar, vol. ۱۲ p.۱۰۴, Ithbat al-Hudat, vol.۶ p.۱۶۱

[۳۳] .Uyun Akhbar ar-Redha, vol. ۲ p.۱۷۲

[۳۴] .Uyun Akhbar ar-Redha, vol. ۲ p.۲۳۹

[۳۵] .Uyun at-Tawareekh, vol.۳ p.۲۲۷

[۳۶] .Uyun Akhbar ar-Redha, vol. ۲ p.۲۳۹

[۳۷] .A ritual ablution

[۳۸] .Marw was the capital of the state at that time

[۳۹] Tahlil is saying "La ilaha illallah (there is no god but Allah)" and

".(Takbir is "Allahu akbar (Allah is great

[۴۰] .Manaqib Aal Abi Talib, vol.۴ p.۳۷۲

[۴۱] .Uyun Akhbar ar-Redha, vol. ۲ p.۱۵۰-۱۵۱, Noor al-Absar, p.۱۴۳

[۴۲] Uyun Akhbar ar-Redha, vol. ۲ p.۲۴۳.

[۴۳] Uyun at-Tawareekh, vol.۳ p.۲۲۷.

[۴۴] Al-Irshad, p.۳۵۵.

[۴۵] Aal means the family or the progeny of.

[۴۶] Al-Irshad, p.۳۵۵.

[۴۷] Harun ar-Rashid was the fifth Abbasid caliph and he was the father of al-Ma'moon.

[۴۸] Al-Hada'iq al-Wardiyyah, vol.۲ p.۲۱۹.

[۴۹] In the book Anwar al-Yaqeen, a manuscript in Kashif al-Ghita' Library, "to visit Tooss" was mentioned instead of "to visit this tomb". Tooss is the name of the area where Imam ar-Redha (s) has been buried.

[۵۰] Ziyarah is a special address, like a supplication, that is offered to the

p: ۵۱

.infallible imams and holy saints

[٥١] Hayat al-Imam ar-Redha, p.۴٣٢.

[٥٢] Wassa'il ash-Shia, vol.١٠ p.۴٣٧.

[٥٣] Ibid.

[٥۴] Ibid., p.۴۴٢.

[٥٥] In most sources, it is mentioned that the age of Imam al-Jawad (s) then was seven years and some months.

[٥۶] Dala'il al-Imama, p. ٢٥٠, Firaq ash-Shia, p.٥٩.

[٥٧] A husband may say to his wife "you are divorced" one time when he wants to divorce her and she will no longer be his legal wife. He does not have to repeat this statement three times.

[٥٨] Qur'an, ٢:٢٢٩.

[٥٩] Ad-Durr an-Nadheem, p.٢١٨, a manuscript in Ameerul Mo'mineen Library.

[۶٠] Wassa'il ash-Shia, vol. ١٨, p.٥١١-٥١٢.s

[۶١] It means that suckling will have no effect after weaning, and especially in this case where the servant was an adult.

[۶٢] Al-Haramayn (the two sacred places): Mecca and Medina.

[۶٣] Ad-Durr an-Nadheem, p.٢١٩.

From his high ideals

From his high ideals

The personality of Imam Abu Ja'far al-Jawad (a.s) possessed all the high ideals and lofty

:examples that any human being would take pride in. Here are some of these ideals

Imamate

Imam al-Jawad (a.s) assumed the imamate and the general religious leadership when he was just seven years and some months in age, as Jesus Christ (a.s) had assumed the prophethood when he was even younger than this in age.

Imamate is based on a deep philosophy that aims at exalting the position of man and administering the truth and justice that man seeks. And here, we will briefly digress to discuss some affairs of imamate.

p: ۵۲

Its goals

Imamate takes great care to achieve its actual goals, under the shadows of which man can live happily and peacefully. From among the goals of imamate are the following:

۱. Administering justice everywhere, social and political alike, so that the nation, under the shadow of imamate, will not face any social or individual injustice and no individual or community will be preferred to another for all should be equal before justice and the truth. By administering this pure justice, man can become the deputy of Allah on His earth and the nation will not find any crookedness in its path.

۲. Rising against injustice and tyranny, resisting oppression and preventing the control of the strong over the weak; the Shia have undoubtedly undertaken this aspect. They have led successive revolutions against injustice and aggression and have fought the oppressive powers. The heads of their chiefs and imams have been raised on spears, forever illuminating the path of freedom and dignity. Mo'awiya[۱] had a notable group of the Shia killed, among whom was Amr bin al-Hamq al-Khuza'iy, a propagandist for truth, freedom and struggle. After being killed, his head was raised on a spear and circulated in the towns and countries, illuminating for people the way of struggle. Yazeed the son of Mo'awiya had the pure progeny of the Prophet (a.s) killed and their heads raised on spears as they were paraded through different towns. These and other revolutions have given Islam eternal glories throughout history. They have forced the world to recognize that Islam is a religion of struggle and revolt against injustice, oppression and tyranny.

p: ۵۳

The great revolutions that rose in the history of Islam rose not but by the inspiration of the imamate, whose shining principles occupied the hearts of those revolutionaries who mined the palaces and castles of the unjust and the tyrants with bombs that tore down all .signs of their pride and arrogance

Protecting the economy of the nation and not spending from the Treasury except to .٣ serve the public welfare, develop the economical resources, increase the individual income and reform the general economy to remove poverty, which is the equivalent of disbelief. The ruler and the other officers of the government have no right to meddle with the powers and properties of the state or to unlawfully take something for themselves or their relatives. The main cause of the revolution that overthrew the government of Othman, the chief of the Umayyad family, was the meddling of the Umayyads with the .wealth of the state and seizing it for themselves and their followers

Spreading faith in Allah, upon which the powers of good and peace on earth are based; .۴ when faith in Allah roots deeply inside a man, it becomes impossible for him to commit any injustice or oppression against others. Rather, the man becomes a source of mercy .and good to others

Purifying the souls and hearts and planting noble qualities and virtues in them so that .۵ doing good and avoiding evil may become one of their elements and constituents, and .consequently the goals of humanity can be achieved

p: ۵۴

Spreading peace and security and removing all kinds of disturbances and troubles, and .۶ thus, individuals may live peacefully, without feeling that fear follows them or terror .chases them, and a sheep can live beside a wolf without fearing or being cautious of it

These are some of the goals of the imamate in which the Shia believe and which is the .higher base for the development of mankind in all stages of history

The qualities of the imam

Knowledge

:An imam must have high qualities and noble ideals such as

Knowledge

The Shia unanimously agree that an imam must be incomparable in his abundant knowledge of sciences and he must be the most aware of the people of his time in the affairs of the Sharia and the verdicts of religion. He must be aware of the political and administrative affairs and other affairs regarding what concerns the people. As regards the evidences for this, they are so clear that no one can deny or hide them. The first imam, Ameerul Mo'mineen Ali bin Abu Talib (a.s), the master of the pure progeny of the Prophet (a.s), established many fields of knowledge. They were thirty-two in number, as al-Aqqad[۲] has said. Over fourteen centuries ago, he was informing people of the technological development of this age. He said, "A time will come to people when the people in the West will be able to see the people in the East, and the people in the East will be able to see the people in the West." He also said, "A time will come to people when the people in the West will be able to hear the people in the East, and the people in the East will be able to hear the people in the West." And this has been verified with the inventions of the radio and the television. He also said, "A time will come to people when iron will move." This has also come true with the inventions of the car, the train and other things. Imam Ali (a.s) talked about many things like this, and our readers can find them in different books such as al-Ghayba by at-Toossi, Bihar al-Anwar by al-Majlisi and other .books that have been written on this subject

p: ۵۵

Imam as-Sadiq (a.s), a miracle of knowledge and intellect in the earth, talked about pollution in space and in the seas and its serious harms against man. He talked about the existence of life on some planets. It was he who established the bases of anatomy, especially the organs of man and talked about the wonders inside man's body and the wonderful systems such as the digestive system and other systems. All this has been mentioned in the book Tawheed al-Mufadhdhal, which is a wonderful tradition of Imam as-Sadiq (a.s) as narrated by al-Mufadhdhal. Imam as-Sadiq (a.s) is considered as the first establisher of physics and chemistry, for he instructed their bases to his disciple Jabir .bin Hayyan, the pride of the East and the pioneer of development in the earth

Al-Jawad (a.s) proved what the Shia believe about the imamate. Though he was very young, he was skilled in all the different sciences. He was asked by the ulama and the jurisprudents about everything, and he answered all of them, and this caused Shiism to .spread everywhere at that time and led most of the ulama to believe in imamate

Many ulama, jurisprudents and narrators met with Imam al-Jawad (a.s) while he was seven years and some months of age. They surrounded him to drink from the spring of his knowledge. They narrated from him answers to many philosophical and theological .questions. This is the clearest evidence of the Shia's belief in imamate

Infallibility

There is another very important quality that the Shia believe inherent to their imams. It is the infallibility of the imams and their immunity from entering into any field of sin and unlawfulness. This is a clear fact with no room for doubt. He who ponders over the lives of the pure imams will find this fact very clear. Imam Ali (a.s) has said, "By Allah, if I were to be given the seven regions with all that is under their spheres just to disobey Allah by depriving an ant of a husk of a barley grain, I would not do so." Is infallibility other than ?!this

p: ۵۶

If Imam Husayn (a.s) had made peace with the Umayyads and submitted to their policies, he would not have faced the misfortunes and disasters of Kerbala.[۳] Infallibility was the most prominent quality of the imams. They had great faith and infinite powers of piety that protected them from committing any sort of sin.

Infallibility, in this frame, does not contradict knowledge and is not irregular to the laws of life. He who denies the infallibility of the imams of Ahlul Bayt (a.s) will deviate from the truth and incline towards the untruth.

His worship

Imam al-Jawad (a.s) was the truest worshipper who performed worships at his time, the most reverent to Allah and the sincerest in obeying Him, like all the pure imams from his fathers had been before him and had devoted their lives to Allah and done all that might take them closer to Allah. The forms of his worships were as follows:

His offering recommended worships (nafila)

Imam al-Jawad (a.s) used to offer a lot of recommended worships (nawafil). Narrators of traditions have reported that he would offer two rak'as (units of prayer), in each of which he would recite the sura of al-Fatiha (۱) and the sura of al-Ikhlaas (۱۱۲) seventy times.[۴] He would offer a lot of worship in the month of Rajab. Ar-Rayyan bin as-Salt said, "When Abu Ja'far the second was in Baghdad, he fasted on the middle and the twenty-seventh of Rajab and all his servants fasted with him. He ordered us to offer a prayer that was twelve rak'as. In each rak'a we had to recite the sura of al-Fatiha and another sura, and when we finished the prayer, we recited the suras of al-Fatiha, al-Ikhlass, al-Falaq (۱۱۳) and an-Naas (۱۱۴) four times each, and la ilaha illallahu wallahu akbar, subhanallah wel hamdulillah, wa la hawla wa la quwwata illabillah al-aliy al-adheem[۵] four times."[۶] Imam al-Jawad (a.s) said, "In Rajab there is a night that is better than all that the sun rises on: it is the night of the twenty-seventh." He mentioned a special prayer to be offered that night.[۷]

His hajj

Imam Abu Ja'far al-Jawad (a.s) performed the hajj many times. Al-Hasan bin Ali al-Kufi narrated some of Imam al-Jawad's worships during the hajj. He said, "I saw Abu Ja'far the second (a.s) in ۲۱۵ (or ۲۲۵) AH bid farewell to the House (the Kaaba)...he circumambulated the House and kissed the Yemeni Corner in every turn. In the seventh turn, he kissed the corner and the Black Rock and rubbed his hand (over the Rock) and then rubbed his face with his hand. Then, he came to the Temple (of Abraham) and offered a prayer of two rak'as behind it. He went to the rear of the Kaaba, removed his dress from his abdomen and stayed long supplicating Allah. Then, he went out from the gate of al-Hannatin and left. In ۲۱۹ AH I saw him bid farewell to the House in the night. He kissed the Yemeni Corner and the Black Rock in every turn. In the seventh turn, he went to the rear of the Kaaba near the Yemeni Corner and on the rectangular rock. He removed the dress from his abdomen, kissed the Rock and rubbed on it. He went to the Temple, offered prayer behind it and then he left and did not come back to the House. He stayed at the rear of the Kaaba (al-Multazam) as much as the period of the circumambulation of some of our companions who circumambulated seven or eight turns...."[۸]

Ali bin Mahziyar narrated, 'I saw Abu Ja'far the second (a.s) in the night of ziyarah (visit) make the circumambulation of women and offer prayer behind the Temple (of Abraham). Then, he entered the well of Zamzam and ladled some water with the bucket. He drank some and pour some over some of his body...one of our companions told me that he had seen him (Imam al-Jawad) in the next year do the same thing.'[۹]

p: ۵۸

This detailed description of narrators is because the actions of the imams are from the .Sunna that the Shia follow in their worship

His supplications

Imam al-Jawad (a.s) had many supplications showing the extent of his devotedness to Allah the Almighty. From among his supplications is this one: "O You Who has no like or an example, You are Allah; there is no god but You. There is no creator save You. You annihilate the creatures and You remain. You are patient with whoever disobeys You. In [forgiveness is Your satisfaction..."[١٠

Once, Muhammad bin al-Fudhayl had written to him asking to teach him a supplication. Imam al-Jawad (a.s) wrote to him, 'In the morning and in the evening you say: "Allah, Allah is my Lord, the Beneficent, the Merciful. I do not associate with Him anything" and if you add to this more, it will be good for you. You supplicate Allah with this supplication to satisfy your need because it is for everything by the will of Allah the Almighty and Allah [does whatever He likes.'[١١

The supplications of the infallible imams show the essence of sincerity and obedience to Allah. They had devoted themselves to Allah and His love had been impressed in their .feelings and emotions and so they were wholeheartedly devoted when supplicated Him

His asceticism

Being ascetic in this life was one of the most prominent morals of the pure imams of Ahlul Bayt (a.s). They turned away from the pleasures of this life and did all that might take .them closer to Allah

p: ٥٩

Imam Ali (a.s), the pioneer of the great justice in the earth, during his caliphate wore the coarsest clothes and ate the coarsest foods. He did not take any gold or silver for himself, did not collect wealth or build houses. In the light of this shining conduct all the pure .imams walked. They all were ascetic in this life and they turned away from its pleasures

Imam al-Jawad (a.s) was in the prime of youth when al-Ma'moon gave him abundant monies about one million dirhams besides the legal dues that came to him from the Shia who believed in his imamate and the entailed endowments in Qum and other places, but he did not spend anything of those monies on his private affairs. He spent them on the .poor and the needy

Al-Husayn al-Mukari saw Imam al-Jawad (a.s) in Baghdad while being surrounded by honoring and glorifying by the official and public milieus. He thought with himself that Imam al-Jawad (a.s) would not go back to his homeland in Yathrib and he would reside in Baghdad where he lived at ease and luxury. Imam al-Jawad (a.s) knew Husayn's intention and so he went near him and said, 'O Husayn, the bread of barley and the ground salt in the sanctum

Medina) of my grandfather the messenger of Allah is more beloved to me than what you) [see me in...'[١٢

Imam al-Jawad (a.s) did not like the means of luxury and ease the state had given to him. He was like his fathers who had divorced the worldly life and turned towards Allah .thinking of nothing other than Him

p: ۶٠

His generosity

Imam Abu Ja'far (a.s) was one of the most generous and open-handed people. He was called al-Jawad (the generous) because of his excessive generosity, open-handedness, charitableness and kindness to people. Historians mentioned many scenes of his .generosity

One year, Ahmed bin Hadeed and some of his companions set out to perform the hajj. .۱ On their way, some robbers attacked them and robbed all the monies and luggage they had. When they arrived in Yathrib, Ahmed bin Hadeed went to Imam al-Jawad (a.s) and told him about what had happened to him and to his companions. Imam al-Jawad (a.s) gave him some clothes and a sum of money to be distributed among his companions. This sum of money was as much as that which had been robbed from them.[۱۳] Imam al-Jawad (a.s) had saved them from their distress and recompensed them for what had .been taken from them

Al-Utbi narrated that one of the Alawids loved a bondmaid in Yathrib and he could not .۲ pay her price. He told Imam al-Jawad (a.s) of that. Imam al-Jawad (a.s) asked him about her keeper and he told who he was. Some days later, the Alawid man asked about the bondmaid and it was said to him that she had been sold. He asked who the buyer was and the answer was "we do not know". Imam al-Jawad (a.s) had bought the bondmaid secretly. The Alawid man was so upset and distressed. He hurried to Imam al-Jawad (a.s) '.crying out, 'The bondmaid was sold

?‘Imam al-Jawad (a.s) smiled at him and said, ‘Do you know who has bought her

‘.The man said, ‘No, I do not

Imam al-Jawad (a.s) took the man with him and went to the small village where the bondmaid was there. He took the man to a house and ordered him to come in. The man refused to go into the house because he did not know whose house it was. Imam al-Jawad (a.s) had just bought the house recently. Imam al-Jawad (a.s) insisted on the man to come in. They both came into the house and when they saw the bondmaid, Imam al-Jawad (a.s) asked the man, ‘Do you know her?‘

‘!The man said, ‘Yes, I do

Imam al-Jawad (a.s) said to him, ‘She, the house with all its furniture, the garden and its yield are yours. You can live with the bondmaid.’ The man’s heart was filled with delight [and he was confused how to thank Imam al-Jawad (a.s).[۱۴

These are some of the plentiful news historians have mentioned about the generosity of Imam al-Jawad (a.s). Narrators and historians say that the generosity of Imam al-Jawad .(a.s) and his charity had included even the animals

Muhammad bin al-Waleed al-Kirmani narrated, ‘One day, I had a meal with Abu Ja'far the second (a.s). When I finished eating and the dishes were lifted, the servant went to pick the crumbs that were on the ground. Abu Ja'far (a.s) said to him, ‘Leave whatever there is in the desert even if it is a leg of a sheep and pick whatever on the ground inside the house!’[۱۵] Imam al-Jawad (a.s) ordered his servant to leave the food that was in the .desert for birds and beasts

p: ۶۲

Doing good to people

Being benevolent and merciful to people was another prominent quality of Imam al-Jawad (a.s). Historians mentioned many stories on his benevolence which we mention :some here

Ahmed bin Zakariyya as-Saydalani narrated that a man from bani[١۶] Hanifa from Sajistan had said, "I accompanied Abu Ja'far in the year when he went to perform the hajj at the beginning of the rule of al-Mu'tassim.[١٧] I said to him when we were at the meal, 'May I die for you! Our wali believes in you and loves you. On me there is a land tax to his diwan. If you please, may I die for you, to write to him to be kind to me.' He said, 'I do not know him.' I said, 'May I die for you! He is one of your lovers and followers and your letter ".to him will benefit me

Imam al-Jawad (a.s) responded to him and wrote this letter: "The bearer of my letter has mentioned the good beliefs of you. You will not be rewarded for your deeds except those which you do correctly. Do good to your brothers and know that Allah the Almighty will ask ...'you about everything even to the weight of an atom and a grain of mustard

When the man went back to Sajistan, he found that the wali al-Husayn bin Abdullah an-Naysaboori, who knew about the letter that Imam al-Jawad (a.s) had sent to him, had come to receive him from two leagues before he would arrive. The wali took the letter and kissed it. He considered that as an honor to him. He asked the man about his need and the man told him. He said to the man, 'Do not give me any tax as long as I am in my position.' Then he asked him about his family and children to know their number and then he gave them presents. The man did not pay the tax as long as the wali was alive, besides that the wali did not stop his gifts to him.[١٨] All that was due to the blessing and kindness .(of Imam al-Jawad (a.s

p: ۶٣

His comforting the people

Imam al-Jawad (a.s) comforted people in their joys and sorrows. Historians said that Ibrahim bin Muhammad al-Hamadani had received a grievance from the wali and he wrote to Imam al-Jawad (a.s) telling him about what had happened to him. Imam al-Jawad (a.s) felt pain and replied to him by this letter: "May Allah hasten your victory over him, who has wronged you, and save you from his burden (troubles). Be certain that the help of Allah will come soon inshallah and the good afterlife will be yours… and praise Allah too much'[۱۹]

He often comforted afflicted and distressed people. Once, he sent a letter to a man, who had been afflicted by the death of his son. He said in the letter: "In the Name of Allah, the Beneficent, the Merciful. You mentioned your distress of losing your son and mentioned that he was the most beloved one among your children to you. Thus, Allah the Almighty takes from children and other than children the purest one that a family has, so that the reward of the afflicted ones is increased. May Allah increase your reward, comfort you and strengthen your heart, He is Mighty, Powerful. May Allah give you a descendant soon and I hope that He has done so inshallah…'[۲۰] This emotional letter showed the extent of the sympathy of Imam al-Jawad (a.s) with people and his comfort to them in their joys and sorrows.

A man of the Shia wrote to Imam al-Jawad (a.s) complaining to him the pain and the sorrow that occupied him after the death of his son and the imam replied to him in a letter of comfort saying: "Have you not known that Allah the Almighty chooses from the properties and the children of a believer the most precious ones to reward him in return?'[۲۱]

p: ۶۴

Imam al-Jawad (a.s) participated with people in their joys and distresses, comforted them in their misfortunes and disasters and helped the poor and the week. By this benevolence and charity Imam al-Jawad (a.s) had occupied the hearts and the feelings and made people love him and be sincere to him in the full sense of the word.

These were some of the values and ideals of Imam al-Jawad (a.s) that had raised him to the highest position like his fathers who had made the springs of knowledge and wisdom overflow everywhere in the earth and raised the torch of guidance and faith.

Imam al-Jawad (a.s) was one of the most wonderful examples of virtue and perfection in the earth. People had never seen at his time an equal to him in knowledge, piety, devotedness and religiousness. He was unique in his virtues and morals which were the secret of his imamate.

The Islamic circles admired Imam al-Jawad (a.s) and wondered at his talents and intellectual and scientific abilities which were infinite. These talents and abilities have confirmed the faith and certainty of the Shia and their belief that the imam must be the most aware, most knowledgeable, most virtuous and most pious of the people of his time.

Footnote

[١] The first ruler of the Umayyad state.

[٢] He is an Egyptian author.

[٣] Kerbala is a place in Iraq where Imam Husayn (s), his family and his companions were martyred at the hands of the Umayyad army on Ashura (the tenth of Muharram) in the famous event of Islamic history.

p: ۶۵

.Wassa'il ash-Shia, vol. ۵ p.۲۹۸ [۴]

la ilaha illallah (there is no god but Allah) wallahu akbar (and Allah is great), subhanallah [۵] (glory be to Allah) wel hamdulillah (and praise be to Allah), wa la hawla wa la quwwata illabillah al-aliy al-adheem (there is no power and strength save in Allah, the High, the .(Great

.Wassa'il ash-Shia, vol. ۵ p.۲۴۳ [۶]

.Ibid., p.۲۴۲ [۷]

.Wassa'il ash-Shia, vol.۱۰ p.۲۳۲ [۸]

.Ibid., vol.۹ p.۵۱۵ [۹]

.A'yan ash-Shia, vol.۲,۴ p.۲۴۵ [۱۰]

.Uyun Akhbar ar-Redha, vol. ۲ p.۵۳۴ [۱۱]

.Ithbat al-Hudat, vol.۶ p.۱۸۵ [۱۲]

.Al-Wafi bil-Wafiyyat, vol.۴ p.۱۰۵, Bihar al-Anwar, vol. ۱۲ p.۱۰۹ [۱۳]

.Mir'at az-Zamaan, vol.۶ p.۱۰۵, a manuscript in Ameerul Mo'mineen Library [۱۴]

.Wassa'il ash-Shia, vol. ۶ p.۴۹۹ [۱۵]

."Bani means "the family of" or "the tribe of [۱۶]

.One of the Abbasid caliphs [۱۷]

.Bihar al-Anwar, vol. ۱۲ p.۱۲۹ [۱۸]

.Bihar al-Anwar, vol. ۱۲ p.۱۲۶ [۱۹]

.Wassa'il ash-Shia, vol. ۲ p.۸۷۴ [۲۰]

.Wassa'il ash-Shia, vol. ۲ p.۸۹۳ [۲۱]

His knowledge and sciences

His knowledge and sciences

The abundance of Imam al-Jawad's knowledge and sciences was astonishing and he was indeed the great miracle of Islam. He was skillful in different sciences and arts since he was too young. Scholars, jurisprudents, philosophers and theologians asked him about the deepest and most precise questions and he answered them all. They were astonished and confused for that and some of them believed in his imamate. It is naturally that there is no justification for this astonishing phenomenon save to believe in the imamate, which is the belief of the Shia that Allah has granted the imams of Ahlul Bayt (a.s) knowledge, .wisdom and sound judgment as He has granted His Arch-Prophets and Messengers

p: ۶۶

.(Here we shall talk briefly about the sciences, maxims and arts of Imam al-Jawad (a.s

The Hadith

The Hadith

Imam Muhammad al-Jawad (a.s) narrated a group of traditions from the messenger of Allah through the series of his fathers. He also narrated from his grandfathers Imam Ali .((a.s) and Imam as-Sadiq (a.s) and from his father Imam ar-Redha (a.s

His narrations from the Messenger of Allah

:(Here are some traditions that he narrated from the Prophet (a.s

He narrated that the messenger of Allah (a.s) had said, 'Fatima has protected her honor .١ and been abstinent and therefore, Allah has protected her and her progeny from the [Fire.'[١

He narrated from his grandfather Ameerul Mo'mineen (a.s) his saying, "The messenger .٢ of Allah (a.s) sent me to Yemen and recommended me by saying, 'O Ali, he, who asks Allah for proper guidance, will not be disappointed and he, who consults with others, will not regret. O Ali, march in the darkness because the earth is crossed in the night and not in the day. O Ali, set out early in the morning in the name of Allah because Allah has blessed [to my umma the carrying out of deeds in the early morning…'[٢

He narrated that the Prophet (a.s) had said, 'Whoever blames the time, his blaming will .٣ [last long.'[٣

[He narrated from the Prophet (a.s) his saying, 'Man is hidden under his tongue.'[۴ .۴

His narrations from Imam Ali

He narrated many traditions from his grandfather Ameerul Mo'mineen (a.s). For example, ,he narrated

p: ۶٧

Once, a man from Basra got up and said to Ameerul Mo’mineen, ‘Would you tell us about”
?‘brothers

Imam Ali said, ‘Brothers are two kinds; brothers of trust and brothers of smile. As for the brothers of trust, they are like the hand, the wing, the kin and the money to you. If there is trust between you and your brother, you give him from your money, help him with your hand, make friends with his friends, be enemy to his enemy, keep his secrets, support him and show his good qualities. O asking man, know that brothers of trust are rarer than the red sulfur. And as for the brothers of smile, you get your pleasure from them. Do not cut your relation with them and do not ask them for more from their consciences. Smile at [them and be courteous to them as long as they do that to you.’[۵

Imam Ali had studied the psychology of the society and known the interiors of the selves and their intentions and tendencies and then he gave alive pictures on all the social sides such as friendship among people. He analyzed friendship in a real analysis that did not .differ throughout history and ages

His narrations from Imam as-Sadiq

He narrated from Imam as-Sadiq (a.s) a tradition that once, a man had asked his father some questions and he answered by saying, ‘…Say to them: was there any contradiction in the knowledge of Allah that the Prophet (a.s) had divulged? If they say “no’, then you would say to them: Does he, who legislate a verdict having contradiction, contradict the messenger of Allah? They will say “yes”. If they say “no”, they will contradict their first saying. You would say to them: (but none knows its (the Qur'an’s) interpretation except Allah and those who are firmly rooted in knowledge). If they say: who are those who are firmly rooted in knowledge? You would say: It is he whose doings have no contradiction. If they say: who is he? You would say: it was the messenger of Allah (a.s)…if the messenger of Allah had not appointed a successor after him, he would have wasted those who would be the successors after him…he asked, ‘does the Qur'an not suffice you?’ He said, ‘Yes, if they find an interpreter to it.’ He asked, ‘Have the messenger of Allah not interpreted it?’ He said, ‘Yes, he have interpreted it to one man and declared to the nation the position of that man. It was Ali bin Abu Talib…a muhkam[۶] is not two things but one thing. Whoever gives a judgment that has no contradiction, his judgment is from the judgment of Allah and whoever gives a judgment that has contradiction and sees that he is right; his

[judgment is after the judgment of the Satan…’[۷

p: ۶۸

His narrations from his father

Abdul Adheem bin Abdullah al-Hasani narrated that Abu Ja'far the second said to him, "I heard my father saying that his father Musa bin Ja'far said, 'Once, Amr bin Ubayd came to Abu Abdullah (as-Sadiq) (a.s). When he offered greeting and took a seat, he recited this .Qur'anic verse, (And those who shun the great sins and indecencies)[٨] and kept silent

?'Abu Abdullah (a.s) said to him, 'What made you keep silent

'.Amr said, 'I like to know the great sins from the Book of Allah the Almighty

Abu Abdullah (a.s) said, 'O yes Amr! The greatest of sins is polytheism. Allah says, (Surely whoever associates (others) with Allah, then Allah has forbidden to him the Paradise)[٩] and being desperate of the mercy of Allah because Allah says, (...surely none despairs of Allah's mercy except the unbelieving people)[١٠] and then the feeling safe from the sudden punishment of Allah because Allah says, (But none feels secure from Allah's plan [except the people who shall perish).[١١

From the great sins there are also undutifulness to parents because Allah has considered an undutiful one to his parents as arrogant and unblessed, and killing a person that Allah has forbidden except for a just cause because Allah says, (And whoever kills a believer intentionally, his punishment is hell; he shall abide in it)[١٢] and defaming a married woman because Allah says, (Surely those who accuse chaste believing women, who are unaware (of the evil), are cursed in this world and the hereafter, and they shall have a grievous chastisement)[١٣] and eating the properties of the orphans for Allah says, (As for) those who swallow the property of the orphans unjustly, surely they only swallow fire into their bellies and they shall enter burning fire)[١۴] and the fleeing from jihad (sacred war) for Allah says, (And whoever shall turn his back to them on that day, unless he turn aside for the sake of fighting or withdraws to a company, then he, indeed, becomes ;deserving of Allah's wrath, and his abode is hell

p: ۶٩

and an evil destination shall it be)[۱۵] and eating usury because Allah says, (Those who devour usury will not stand except as stand one whom the Satan by his touch Hath driven to madness)[۱۶] and magic because Allah says, (…they taught men sorcery…then men learned from these two, magic…and surely they do know that he who bought it therein will have no (happy) portion in the Hereafter)[۱۷] and adultery because Allah says, (…and .(who) do not commit fornication, and he who does this shall find a requital of sin

The punishment shall be doubled to him on the day of resurrection, and he shall abide therein in abasement)[۱۸] and the perjury oath because Allah says, ((As for) those who take a small price for the covenant of Allah and their own oaths, surely they shall have no portion in the hereafter)[۱۹] and embezzlement because Allah says, (Whoso embezzles will bring what he embezzled with him on the Day of Resurrection)[۲۰] and preventing the obligatory zakat because Allah says, (On the day when it shall be heated in the fire of hell, then their foreheads and their sides and their backs shall be branded with it)[۲۱] and false testimony and the concealing of a testimony because Allah says, (…and do not conceal ,testimony, and whoever conceals it

his heart is surely sinful)[۲۲] and drinking alcohol because Allah has prohibited it, worshipping the idles, giving up the prayer intentionally or giving up any other obligation that Allah has imposed because the messenger of Allah says, 'Whoever gives up the prayer intendedly will be free from the trust of Allah and His messenger' and breaking the promise and the rapture of the relations with the kin because Allah says, (And those who break the covenant of Allah after its confirmation and cut asunder that which Allah has ordered to be joined and make mischief in the land; (as for) those, upon them shall be curse and they shall have the evil abode).[۲۳]' Then Amr went out weeping loudly and saying, 'Perishes he who follows his own opinion and disputes with you on virtue and [knowledge…'[۲۴

p: ۷۰

This tradition warns of committing sins and crimes that annul man's conscience, threaten the social life with dangers and place obstacles in the way of the civilization and the .progress of man

Monotheism

At the time of Imam al-Jawad (a.s) many suspicions and illusions about monotheism had been raised by the spiteful enemies of Islam to shake the faith inside the hearts of Muslims and make them doubt about the beliefs of their great religion. Imam al-Jawad (a.s) had refuted many of those suspicions and accusations. Here are some examples on :that

١. Some philosophers and theologians came to Imam al-Jawad (a.s) and the following question was put forth: "Tell me about the Exalted Lord, He has names and attributes in ?'His book. Are these names and attributes (equal) Him

Imam al-Jawad (a.s) said, 'This question has two faces; if you say that He is His attributes, this will mean that he can be described by number and quantity and Allah is far above this. And if you say: these names and attributes have existed since no beginning, this will have two meanings; if you say they have existed with Him in His knowledge and He deserves them, you are right and if you say: their graphing, spelling and pronouncing have existed, this will give another meaning. Glory be to Allah and He is far above to have anything or any associate with him. Allah has existed where there is no creation and then He created them to be the means between Him and His creatures to beseech and worship Him by them. They are his mention and He Who is mentioned by the mention is Allah the One and Only God Who has existed since no beginning. The meanings of His attributes have existed and the meaning of them is Allah that separating and uniting do not befit him. It is a divisible thing that separates and unites and it is not possible to say that Allah is united nor is he many or few but He is the God in His essence and whatever other than the One is indivisible and Allah is the One that is indivisible. He is not thought to be many or few, much or little. Every indivisible thing is thought to be many or few and is a creature that has a creator. Your saying that Allah has power over all things means that nothing at all fails Him. He is not said to be unable but all other than Him are unable. Also your saying that He is aware means that you deny ignorance from Him and ascribe ignorance to all other than Him. If Allah annihilates things, He annihilates graphs and

spellings. He does not end and still exists Who has still been aware.[1]

p: ۷۱

Imam al-Jawad (a.s) discussed the essence of monotheism and said every attribute of Allah did not require muchness or littleness. No change takes place in His attributes and no divisibility in His essence. His attribute are His very essence.

The asker was astonished at the vast knowledge of Imam al-Jawad (a.s) on these complicated issues and he kept on asking him, 'How is our Lord called All-hearing?

Imam al-Jawad (a.s) said, 'Nothing that is perceived by ears is unperceivable by Him though we do not describe Him of having the sensible hearing in the head. Also we call Him as All-Seeing because nothing that is seen by eyes is invisible to him such as colors, men and other things though we do not describe him of having eyes. We call Him "Gentle" because He knows everything about gentle (tiny) things such as insects and things tinier than insects. He knows the position of their organs, reason, lust, copulation, sympathy with their descendants, communication with each other, and carrying food to their offspring in mountains, valleys and deserts. We know that their creator is gentle without manner because manner is for fashioned creatures. Our Lord is called Mighty not for the might of violence available in creatures. If His might is the might of violence, He will be compared and there will be a possibility of increase, and that which undergoes increase is possible to undergo decrease, and that which is deficient is not God, and that which is not God is unable but our Lord is Exalted, High. He has no like, no opposite, no equal, no manner, no end and no dangers. It is prohibited for hearts to compare Him, for minds to limit Him, and for consciences to fashion Him. He is far above the aspects of His creatures and the features of His people, and exalted be He in high exaltation above that.'[۲۵]

p: ۷۲

Imam al-Jawad (a.s), in these studies, proved that he was one of the great philosophers and theologians in Islam. We ask: in which school Imam al-Jawad (a.s) had studied philosophy and theology until he became one of the pillars of this art? He answered with accurate answers that great philosophers and thinkers were unable to answer like them. There is no justification for that except what the Shia believe in that Allah has granted him .knowledge and virtue and given him judgment while yet young

Muhammad bin Eesa asked Imam Abu Ja'far (a.s) about monotheism saying, 'I imagine .٢ ...'something

Imam al-Jawad (a.s) said to him, 'Yes, He is not perceivable or limited. That which comes to your imagination is different from Him. Nothing is like Him and imaginations do not [perceive Him. He is unlike what is imagined by minds...'[٢۶

Imagination does not get to Allah the Almighty in His essence and attributes because .imagination perceives possible things and not the Necessary Being

Al-Husayn bin Sa'eed said, 'Once, Abu Ja'far the second (a.s) was asked: is it possible to .٣ ?'say that Allah is a thing

He said, 'Yes, when excluding Him from the two limits; the limit of ta'til (stripping Allah of [His attributes) and the limit of tashbih (comparison).'[٢٧

Abu Hashim al-Ja'fari asked Imam al-Jawad (a.s) about this Qur'anic verse (Vision . ۴ comprehends Him not, and He comprehends (all) vision)[٢٨] and Imam al-Jawad (a.s) said, 'O Abu Hashim, the imagination of hearts is more accurate than the sight of eyes. You may perceive with your imagination Sind[٢٩] and India and other countries that you have not visited although you do not perceive them with your eyes. The imagination of hearts [does not perceive Him, then how about the sight of eyes?'[٣٠

p: ٧٣

The essence of Allah cannot be perceived by the imagination of hearts (minds) though this imagination is so great, and cannot be perceived by eyes for they both (minds and eyes) are limited to time and place whereas the essence of Allah does not submit to time or place because it is He Who has created them. Mind with all its abilities is finite that it cannot discover the things that are not limited to time and place. Ash-Shafi'iy says, 'Mind has a limit that it ends at like sight that it has a limit it ends at.'

۵. Abu Hashim al-Ja'fari asked Imam Abu Ja'far al-Jawad (a.s), 'What is the meaning of 'the One'?

Imam al-Jawad (a.s) said, 'It is He Whom tongues have agreed on His oneness as Allah has said, (And if you ask them who has created the heavens and the earth, they will certainly say: Allah).[٣١]

Juristic questions

Juristic questions

The traditions reported from Imam al-Jawad (a.s) form a good source for the jurisprudents of the Twelver Shia to derive legal verdicts because they are a part of the Sunna which has been defined as "the sayings and doings of the infallible ones and their acknowledging of the doings of others". A great number of traditions has been reported from Imam al-Jawad (a.s) and written down in the encyclopedias of jurisprudence and Hadith. We mention some of them here:

The Prayer

The studies of prayer with their branches are from the widest chapters of jurisprudent. From among the branches which Imam al-Jawad (a.s) had discussed are the following:

p: ٧۴

Sheikh as-Saduq mentioned a tradition from Yahya bin Imran who said, 'I wrote to Abu .۱ Ja'far the second (a.s) asking him about the (fur of) squirrel, the (fur of) fennec and the silk. I said to him, 'May I die for you! I like that you do not answer me with the taqiyya (reservation or dissimulation).' He wrote to me with his handwriting saying to me that I [could offer the prayer with them.'[۳۲

Jurisprudents took this tradition as an evidence on the permissibility of offering the prayers with the fur of these animals. There are other traditions showing the impermissibility of offering the prayers with the fur of these animals and it is not our business to prefer a group of these traditions to the other because it concerns the .jurisprudential books and not this one

Qassim as-Sayqal narrated, 'I wrote to Imam ar-Redha (a.s) telling him that I worked in .۲ making sheaths from the skins of dead donkeys and some of them stuck to my clothes which I offered prayers with. He wrote to me that I had to take a special dress for prayers. Then I wrote to Abu Ja'far (a.s) telling him that I had written to his father so-and-so and he answered me with so-and-so and that it was difficult for me and so I began making the sheaths from the skins of the wild animals that were slaughtered legally. He wrote to me

saying, 'All good doings are carried out with patience, may Allah have mercy upon you! If you make (the sheaths) from (the skins of) wild animals that are slaughtered legally, there [is no objection to it.'[۳۳

p: ۷۵

Jurisprudents have concluded the permissibility of offering prayers with pure shoes .۳ made from the skins of legally slaughtered animals from the tradition narrated by Ali bin Mahziyar who said, 'I saw Abu Ja'far (a.s) offer six rak'as behind the Maqam (standing place) of Abraham at midday on the day of Tarwiya (moistening) with his shoes on and he [did not take them off.'[۳۴

Abdullah bin Razeen narrated that he saw Abu Ja'far the second (a.s) offer the prayer in the mosque of the messenger of Allah near the house of Fatima (a.s) after taking off his .shoes and he saw him offer the prayer in the same place without taking off his shoes

Jurisprudents have concluded the permissibility of supplicating Allah during the prayer .۴ according to the tradition narrated by Muhammad bin Ali bin al-Husayn that Imam Abu Ja'far (a.s) had said, 'It is possible for one to supplicate his Lord by saying everything [during the prayer.'[۳۵

The Zakat

Many traditions were reported from Imam Abu Ja'far (a.s) about the branches of the zakat. Jurisprudents have concluded the permissibility of paying the zakat from the price of a certain thing and not necessary from the thing itself according to the traditions narrated from Imam Abu Ja'far (a.s) by Muhammad bin Khalid al-Barqi who said, 'I wrote to Abu Ja'far the second (a.s) asking him: Is it possible to pay money for the due zakat on wheat, barley and gold or I should pay from each one the due portion?' Abu Ja'far (a.s) [replied, 'What is easy is paid.'[۳۶

p: ۷۶

The Khums

The Twelver Shia believe in the obligation of the khums[۳۷] which is one of the most important Islamic taxes that cause the development of the Muslims' economy and treat the problem of poverty, and a half of the khums, which is called the right of the imam, is spent on the Islamic foundations and the intellectual and scientific life in Islam. Khums is obligatory in some cases as jurisprudents have mentioned such as the amount that is over the year's expenditure of one and his family from the profits of trade, agriculture and other professions. Jurisprudents have taken their verdicts on that from the traditions :narrated from Imam Abu Ja'far al-Jawad (a.s). Here are some of those traditions

Ali bin Mahziyar narrated that Muhammad bin al-Hasan al-Ash'ari said, "One of our .۱ companions has written to Abu Ja'far the second saying, 'Would you tell me about the khums; is it on all the profits that one gets from all kinds of professions and crafts? And [how is that?' Imam al-Jawad (a.s) wrote to him, 'The khums is after provision[۳۸].'[۳۹

Ali bin Mahziyar said, "Abu Ja'far wrote to him a letter and I read it on the way to Mecca. .۲ He said, 'That which I have made obligatory in this year which is the year of ۲۲۰ AH only is for a certain meaning that I hate to explain all the meaning for fear of being spread. I shall explain to you some of it inshallah. My mawali[۴۰]-I pray Allah to reform them- or some of them neglected their duty. When I knew that, I wanted to purify them by my decision on the khums in this year. Allah says, (Take alms out of their property, you would cleanse them and purify them thereby, and pray for them; surely your prayer is a relief to them; and Allah is Hearing, Knowing. Do they not know that Allah accepts repentance from His servants and takes the alms, and that Allah is the Oft-returning (to mercy), the Merciful. And say: Work; so Allah will see your work and (so will) His Messenger and the believers; and you shall be brought back to the Knower of the unseen and the seen, then [He will inform you of what you did).[۴۱

p: ۷۷

I did not impose that on them in every year. I do not impose anything on them except the zakat that Allah has imposed on them. I have just imposed the khums on them in this year in gold and silver which have been kept for a year and I have not imposed that on them in any provision, vessels, cattle, servants or any profit they have gained from trading or any garden except one garden that I shall explain to you about it. I have done that just to make it easy for my mawali as a favor from me because the rulers take much from their monies and oppress them. But as for the loots and profits, they are obligatory on them in every year. Allah says, (And know that whatever thing you gain, a fifth of it is for Allah and for the Messenger and for the near of kin and the orphans and the needy and the wayfarer, if you believe in Allah and in that which We revealed to Our servant, on the day of distinction, the day on which the two parties met; and Allah has power over all things).[۴۲]

Loots, may Allah have mercy on you, are that which one gets in the wars. Profits are that which one gets in different professions and presents of a good value offered from one to another, and the inheritance that is got from neither a father nor a son, and when an enemy is annihilated and his possessions are taken, and like the money whose keeper is unknown, and the properties of the unbelieving Khuramites[۴۳] that my mawali have got. You know that great monies have reached the hands of some of my mawali. Whoever has something of that (all the aforementioned items) has to give it to my agent and whoever is far and it is difficult to him to pay those monies, let him try to send them even later on, because the (good) intention of a man is better than his doing. As for that which has been imposed on the gardens and the yields in every year, it is the half of the sixth on him whose garden satisfies his needs, and he, whose garden does not satisfies his needs, does not have to pay the half of the sixth or anything else…"[۴۴]

p: ٧٨

This true tradition is full of ambiguities and many of its points are not clear. It was accused of having several paradoxes which some jurisprudents tried to refute. The researcher and jurisprudent al-Bahrani said, ‘It is true that which some of our companions have mentioned that this tradition is too ambiguous and too problematic.’[۴۵]

The hajj

The Twelver Shia jurisprudents depended on the traditions of Imam al-Jawad (a.s) in deriving their fatwas on some branches and questions of the hajj.

1. Jurisprudents concluded the recommendation of the hajj to a young boy from a tradition narrated by Muhammad bin al-Fudhayl who said, ‘I asked Abu Ja'far the second (a.s) when a young boy would go to perform the hajj and he said, ‘When he replaces the milk teeth.’[۴۶] Jurisprudents have detailed how a young boy would perform the hajj.

2. Jurisprudents have given a fatwa that if a dissenter (from the Shia) performs the hajj and then he becomes a Shia, he does not have to repeat his hajj except if he violates one of the pillars of the hajj according to the Shia.[۴۷] A tradition was reported from Imam al-Jawad (a.s) determining that a dissenter had to repeat his hajj. Ali bin Mahziyar said, “Ibrahim bin Muhammad bin Imran al-Hamadani wrote to Abu Ja'far (a.s) saying to him, ‘I performed the hajj while I was a dissenter (from the Shia). I had not performed the hajj before. I came from the minor hajj into the major hajj.’ Imam al-Jawad (a.s) wrote to him, ‘Repeat your hajj!’[۴۸]

p: ۷۹

Shia jurisprudents have agreed on that the minor hajj is the best kinds of hajj for one .۳ who wants to perform a mandob (recommended) hajj. They depended in that on the traditions narrated from Imam al-Jawad (a.s) and other imams of Ahlul Bayt (a.s). Ahmed bin Abu Nasr said, "Abu Ja'far (a.s) often said, 'One, who performs the minor hajj and goes on to perform the major hajj, is better than a single one who leads al-hadiy.'[۴۹] He also said, 'A hajji does not enter (into the major hajj) with a thing better than the minor [hajj.'[۵۰

From the things that one must avoid in the hajj is the taking of shades by men when .۴ marching whereas women may take shades.[۵۱] Bakr bin Salih said, "I wrote to Abu Ja'far the second (a.s) saying to him, 'My aunt is with me and she is my mate (on the camel). She becomes very hot when she wears the ihram.[۵۲] Do you see I can make shade over her and me?' He wrote, 'You can make shade over her alone.'[۵۳] These were some verdicts .(on the branches of the hajj that had reported from Imam al-Jawad (a.s

Vow

Imam al-Jawad (a.s) was asked about some questions of vow and its concerns and he .answered them all

He was asked about one who vowed a hundred sacrifices or something that he could .۱ not carry out. He said, 'The messenger of Allah (a.s) said, 'This is from the steps of the [Satan.'[۵۴

p: ۸۰

The ability to obedience- as jurisprudents says- is a condition for the validity of the takleef[۵۵] which is impossible to concern what cannot be carried out. Because the vow, in this question, could not be carried out therefore, the vow was unlawful.

۲. A man from the Hashemites wrote a letter to Imam al-Jawad (a.s) saying in it, 'I have vowed some years ago to go to the shore of the sea towards our side where the volunteers (of the mujahidin) stationed in Jeddah and other places on the shore. Do you see –may I die for you- that I must carry out my vow or not or I have to redeem it by doing some good or charity?'

Imam al-Jawad (a.s) answered him in a letter saying, 'If one of the dissenters had heard your vow from you, so you carry out your vow if you fear that he may vituperate you; otherwise, you can redeem what you have intended through doing good and charity. May Allah guide us and you to what He likes and pleases.'[۵۶]

This vow was not permissible and Imam al-Jawad (a.s) advised the man to spend the expense of his stationing in the camp on charity and helping the poor.

Expiation of breaking the oath

The Twelver Shia jurisprudents have given a fatwa that he, who breaks his covenant with Allah, must undergo one option of the expiation which is either to free a slave, fasting two successive months or feeding sixty needy persons. They depended in that on a tradition reported from Imam al-Jawad (a.s). Ahmed bin Muhammad bin Eesa narrated that there was a man who had promised Allah near the Black Rock (in the Kaaba) not to commit any sin at all but when he went back to his country, he began committing sins again. Abu Ja'far said, 'He has to free a slave or fast or feed sixty poor persons and turn to Allah and ask Him to forgive him.'[۵۷]

p: ۸۱

Entailment

Imam Abu Ja'far was asked about many questions of entailment and he answered them .and in the light of his answers jurisprudents gave their fatwas

He was asked about the entailment on a family, whose members lived in different .۱ countries that whether the guardian of the entailment must take the share of each one from the income of the entailment to him (to the members of the family) or not. Imam al-Jawad (a.s) answered that the guardian did not have to do that and the income of the entailment concerned those who were present in the country where the entailment was. :Here is the tradition of this question

Ali bin Muhammad bin Suleiman an-Nawfali narrated, 'I wrote to Abu Ja'far the second (a.s) asking him about the land which my father had entailed on the needy children of so-and-so who were too many and who lived in different places. He replied to me, 'It is for those who are present in the country where the entailment is and you do not have to [follow after those who are absent.'[۵۸

Ali bin Mahzyar narrated, "I wrote to Abu Ja'far the second (a.s) telling him, 'So-and-so .۲ has bought a garden and entailed it. He made its fifth to you. He asks about your opinion on selling your share of the land or that he would take it for himself after estimating its price or he would leave it as an entailment. Imam al-Jawad (a.s) wrote to me, 'Tell so-and-so that I order him to sell my share of the land and send me the price and this is my opinion inshallah, or he would take it after estimating its price if this is better to him.'[۵۹] Al-Hurr al-Aamily interpreted the tradition that Imam al-Jawad (a.s) had not received the .land as it was understood from the tradition and so the selling would be permissible

p: ۸۲

Ali bin Mahziyar narrated, 'I wrote to Abu Ja'far (a.s) telling him that Is~haq bin Ibrahim .٣ had entailed his garden on the hajj and on his wife and the remainder on the poor. Muhammad bin Ibrahim witnessed on himself that he had some money to be distributed among our brothers, and from the Hashemites there were some ones who knew that they had a right in that money. Do you think it would be given to them if it was as charity because the entailment of Is~haq was charity…He wrote to me saying, 'I understood- may Allah have mercy on you- that which you mentioned from the will of Is~haq bin Ibrahim and that which Muhammad bin Ibrahim witnessed on himself of and that which you undertook to take some of that money to the needy persons of the Hashemites. Take that to them- may Allah have mercy on you- because if they were in need, they would be worthier than the others for something that if I explain to you, you will understand it [inshallah.'[۶٠

Al-Hurr al-Aamily put this tradition under the title "the permissibility of giving the poor persons of the Hashemites from charity except the zakat of the entailments that are [entailed on the poor".[۶١

Marriage

Many traditions have been reported from Imam Abu Ja'far al-Jawad (a.s) on the matter of marriage that jurisprudents have depended on in their fatwas. Among those traditions was that an uncle had no guardianship on his brother's daughter in marriage. Muhammad bin al-Hasan al-Ash'ari said, 'I wrote about some of my cousins to Abu Ja'far the second (a.s) telling him, 'What do you say about a little girl whose uncle (father's brother) had married her (to someone) and when she became adult, she refused that marriage?' He [wrote saying, 'She is not to be forced to that and the matter is up to her.'[۶٢

p: ٨٣

Divorce

Imam al-Jawad (a.s) was asked about the divorce that was contrary to the jurisprudence of Ahlul Bayt (a.s) and he replied that it was not lawful if the divorcee was from the followers of Ahlul Bayt (a.s) and he/she obeyed what they said. But, if the divorcee was not from the followers of Ahlul Bayt (a.s), his/her divorce would be permissible. Here is the answer of Imam al-Jawad (a.s) to the question which Muhammad bin Ibrahim had asked him: "I understood what you mentioned about the matter of your daughter and her husband...see if he is from those who follow us and believe in our sayings, then his divorce is not valid because he did not do something he ignored, but if he is from those who do not follow us or believe in our sayings, then you are to take her from him because [he has intended separation.'[۶۳

Suckling

If the conditions that jurisprudents have mentioned are available in the suckling[۶۴] then the legal effects incumbent on a child of kinship will be the same on a child of suckling. It is ."mentioned in the tradition that "Suckling is a bond like the bond of kinship

From among the questions of suckling offered to Imam al-Jawad (a.s) is this one. Ali bin Mahziyar said, "Eesa bin Ja'far bin Eesa asked Abu Ja'far the second (a.s), 'Some woman ?'suckled one of my sons. Is it lawful to me to get married to her husband's daughter

Imam al-Jawad (a.s) said, 'How a nice question you have asked! It is for this that people say: his wife is unlawful to him because of the "milk of man", and this is the "milk of man" and nothing else.' He said, 'The girl is not the daughter of the woman who has suckled my son. She is the daughter of other than her.' Imam al-Jawad (a.s) said, 'Even if they were ten from different mothers, it would be unlawful to you to get married to anyone of them. [They are considered as your daughters.'[۶۵

p: ۸۴

Lawfulness of the marriage of an adulterer to the woman he commits adultery with

Imam Abu Ja'far al-Jawad (a.s) was asked if an adulterer could get married to the woman he has committed adultery with and he replied that he could after the woman would undergo the iddah.[۶۶]

Al-Hasan bin Ali bin Shu'ba narrated that Abu Ja'far al-Jawad (a.s) was asked about a man who had married a woman after committing adultery with her whether this marriage was lawful or not. Imam al-Jawad (a.s) said, 'He would leave her until she passes the iddah from his sperm and from the sperm of other than him because she might commit adultery with other than him as she did with him. And then, he can get married to her if he wants. The example of this woman is like the example of a palm-tree; some man ate from its fruit unlawfully and then he bought it and ate from its fruit lawfully.'[۶۷]

Deprivation of illegitimate children of inheritance

From the dangerous consequences of adultery is that the illegitimate child is not attached to his father and mother and he does not inherit them. Muhammad bin al-Hasan al-Ash'ari said, 'One of our companions wrote to Abu Ja'far the second (a.s) about a man who committed adultery with a woman and then he got married to her after she became pregnant. She gave birth to a boy who extremely looked like the man. Imam al-Jawad (a.s) wrote with his hand and sealed it with his seal saying: 'The child is a son of adultery and he does not inherit.'[۶۸]

p: ۸۵

Shuf'a

Shuf'a[۶۹] is one of the questions of jurisprudence. Imam al-Jawad (a.s) was asked about .some of its rulings and he replied to them

The reliable jurisprudent Ali bin Mahziyar said, 'I asked Abu Ja'far the second (a.s) about a man who asked for a shuf'a of a piece of land and he went to bring the money but he did not come. What would the keeper of the land do? Would he sell the land or he would wait for the coming of his partner who wanted the shuf'a? Imam al-Jawad (a.s) said, 'If the partner was with him (the keeper of the land) in the same country, he would wait for him for three days to bring the money otherwise, he could sell the land and hence the shuf'a would be invalid. But, if the partner asked for a period of time so that he could bring the money from another country, he would wait for him as far as the period of the travel from that country and then for other three days if he arrived in the country; otherwise, the [shuf'a would be invalid.'[۷۰

Sheikh al-Hurr has mentioned this tradition under the title "If the money is in the same country, it is to be waited for three days and if it is in another country, it is to be waited for as much as the period of going (to that country) and coming back and for additional three ."days but if the period exceeds the limit, the shuf'a will be invalid

p: ۸۶

Inheritance

Imam Abu Ja'far al-Jawad (a.s) was asked about some branches of inheritance and he :answered them all. Here we mention some of them

Muhammad bin Ali bin al-Husayn narrated that al-Bizanti had said, "I said to Abu Ja'far .۱ the second (a.s), 'Some man died and left a daughter and an uncle.' He said, 'His wealth is to the daughter.' I said, 'Some man died and left a daughter and a brother, or a nephew.' [He kept silent long and then said, 'His wealth is to the daughter.'"[۷۱

Ali bin Mahziyar said, "I asked Abu Ja'far the second (a.s) about a house which was for a .۲ woman who had a son and a daughter. The son went to work in the sea and did not come back. The woman died and the daughter claimed that her mother had donated the house to her. She bought some shares of the house and one share remained beside the house of one of our companions. He disliked buying this share because the son of that woman was absent. He feared it would be unlawful to buy it and he did not know anything about the absent son (whether alive or dead).' Abu Ja'far (a.s) asked me, 'Since when has he been absent?' I said, 'Since many years.' He said, 'He has to wait for ten years since the absence of the son and then he can buy it.' I said, 'If he waits for ten years of absence, [will the buying of the house then be lawful?' He said, 'Yes, it will.'"[۷۲

p: ۸۷

By here, talking about the jurisprudential questions that Imam al-Jawad (a.s) has been asked about and replied to come to an end. Those questions show clearly that Imam al-Jawad (a.s) was the only religious authority that all Muslims referred to concerning their religious affairs.

Causes of the verdicts

Imam al-Jawad (a.s) had declared the causes behind the legislation of some verdicts.

۱. Muhammad bin Suleiman asked about the cause of the iddah of a divorced woman why it was for three menstruations or three months whereas the iddah of a widow was four months and ten days, and Imam al-Jawad (a.s) replied, 'The iddah of a divorced woman is three months so that it will be certain that her womb has no fetus. But as for the iddah of widow, Allah has put a condition for (the benefit of) women and a condition on them. Allah has determined that it is not permissible for a husband to abstain from (sleeping with) his wife. Allah says, (Those who swear that they will not go in to their wives should wait four months).[۷۳] Allah has permitted no one not to sleep with his wife more than four months because He knows that woman cannot be patient for more than this period in this concern. And as for the condition that is on a woman when her husband dies, it is that she has to undergo the iddah for four months and ten days. Allah has taken from her after the death of her husband as that which He has taken for her from her husband during his life. Allah says, (And (as for) those of you who die and leave wives behind, they should keep themselves in waiting for four months and ten days).[۷۴] These ten days have not been mentioned except with the four months. It is known that the utmost patience of woman in abstaining from copulation is four months; therefore, Allah has necessitated this period for her and on her.'[۷۵]

p: ۸۸

Muhammad bin Suleiman asked Imam al-Jawad (a.s) about the cause for that when a .۲ husband accused his wife of adultery his witness would be as four witnesses before Allah and when other than the husband accused the wife of that man whether he was one of her relatives or not, he would prove his accusation with clear evidence or otherwise, he ,would undergo the legal limits by being whipped. Imam al-Jawad (a.s) said

Abu Ja'far (Imam al-Baqir) was asked so and he said, 'When a husband accuses his wife" of adultery and says that he has seen her (commit adultery) with his eyes, his witness will be as four witnesses before Allah and if he says that he has not seen her, he will be asked to prove his accusation by clear evidences; otherwise, he will be treated as others. It is so because a husband comes to his wife day and night in a way that neither does her father nor does her son do. It is possible to him to say that he has seen her (commit sin). But, if other than the husband says he has seen that wife (commit adultery), it will be said to him: what has made you be in the position where you alone could see her commit adultery? You are accused and you must undergo the legal punishment that Allah has determined [on you..."[۷۶

Giving good news about the coming of Imam al-Mahdi

The thing that cannot be denied or concealed is the good news that the Prophet (a.s) had given to his nation about the rise of the great reformer, the awaited imam who will restore the religion and achieve the great justice under his fair rule where the wronged and oppressed will live safely and peacefully, the truth and goodness will prevail allover the world, social injustice will disappear and all the humankind will live without any kind of wrongdoing or oppression. His rule will be the continuity of the government of the Prophet (a.s) and the government of Imam Ali (a.s) who was the pioneer of the truth and .justice in the earth

p: ۸۹

The belief in the necessity of the coming of the awaited imam (may Allah hasten his reappearance) is a part of the mission of Islam and an important element in the Islamic beliefs. Islam, in its real concept, must prevail in the earth and the worldly principles must disappear because they have caused misfortunes and disasters to man and brought him troubles and problems. Allah must save His peoples from all these evils at the hand of this .great imam

Anyhow, many true traditions have been reported from the Prophet (a.s) and the infallibles imams (a.s) confirming the inevitable rise of the awaited imam who is from the pure progeny of Prophet Muhammad (a.s). Imam al-Jawad (a.s) was one of these imams .(who had given good news about the rise of the awaited imam, al-Mahdi (a.s

Abdul Adheem bin Abdullah al-Hasani said, 'Once, I went to my master Muhammad bin .۱ Ali bin Musa (al-Jawad) (a.s) intending to ask him about al-Qa'im[۷۷] whether he was al-.Mahdi or another one

Before I uttered a word, he said, 'O Abul Qassim, al-Qa'im of us is al-Mahdi who must be awaited in his occultation and must be obeyed in his appearance. He is the third of my progeny. By Allah Who has sent Muhammad with prophethood and singled us out with imamate, if there will be only one day in the world, Allah will prolong that day until al-Qa'im will appear to fill the earth with fairness and justice as it has been filled with injustice and oppression. Allah will prepare the affairs to him as He has prepared the affairs to Moses where he went to bring a fire and came back to be the prophet of his nation.' Imam al-Jawad (a.s) added, 'The best deed of our Shia is the awaiting for [deliverance.'[۷۸

p: ۹۰

Abdul Adheem al-Hasani said, "I said to Muhammad bin Ali, 'I wish you were the Qa'im .٢ of Ahlul Bayt (a.s) who will fill the earth with justice and fairness as it has been filled with '.injustice and oppression

Imam al-Jawad (a.s) said, 'O Abul Qassim, every one of us is Qa'im (executor) of the orders of Allah the Almighty and a guide to the religion of Allah, but the Qa'im by whom Allah will purify the earth from the people of unbelief and theism and who will fill the earth with justice and fairness is he whose birth will be unknown to people and who will disappear and it will be impermissible for people to call him by his name. His name and surname are like those of the messenger of Allah (a.s). The earth will be submitted to him and every difficulty will be easy to him. His companions, who will be three hundred and thirteen men as the number of the men of Badr,[٧٩] will join him from the farthest parts of the world as Allah says, (wherever you are, Allah will bring you all together; surely Allah has power over all things).[٨٠] When this number of loyal men will join him, Allah will make [him appear.'[٨١

Imam al-Jawad (a.s) informed about some aspects of the awaited imam such as his occultation and the number of his companions after his reappearance that was as the number of the companions of the Prophet (a.s) on the day of Badr. The Prophet (a.s), with those few men who were armed with faith and loyalty, could defeat the heads of the ignorance of the pre-Islamic era and destroy the powers of oppression and raise the word of Allah high in the earth. So will be his great guardian the awaited imam (a.s). He, with his few faithful companions, will change the way of life and spread political and social justice allover the earth. He will achieve the greatest victories for humanity and do away with all the manifestations of ignorance that have prevailed in these ages where people have submitted to material pleasures and ignored the spiritual values and noble ideals. .(We pray Allah to make us live the bright days of the rule of Imam al-Mahdi (a.s

p: ٩١

From the reality of faith

Imam Abu Ja'far al-Jawad (a.s) has given some high and meaningful advices inviting to .believe in Allah, trust in Him and rely on Him

Trusting in Allah .۱

Imam al-Jawad (a.s) says, 'Whoever trusts in Allah, Allah makes him happy and whoever relies on Allah, Allah suffices his needs. The trust in Allah is a fort which no one takes refuge in except the believers, and the reliance on Allah is a protection from every evil [and a refuge from every enemy.'[۸۲

These golden words have the most wonderful thing people need in their lives. It is the .trust in Allah, the Creator of the universe and the Giver of life

Being satisfied with Allah .۲

He says, 'Whoever is satisfied with Allah, people need him and whoever fears Allah, [people love him.'[۸۳

Whoever is satisfied with Allah, will not need anyone other than Him and people will need .him because he will be a guide and a source of giving to them

Devotion to Allah .۳

He urged on the devotion to Allah Whose abundant gifts and mercy do not stop, for .whoever devotes himself to other than Him will lose and be disappointed

He says, 'Whoever devotes himself to other than Allah, Allah entrusts him to him (to that '.(one

Turning to Allah with the heart .۴

The essence of faith is to turn to Allah with the deep of the heart and the inners of the soul. Of course, this is much more important than tiring the organs with worships. Imam al-Jawad (a.s) says, 'Turning to Allah with the deep of the heart is much better than tiring [the organs.'[۸۴

p: ۹۲

Nobilities of character

Nobilities of character

Imam al-Jawad (a.s) says, 'From the good morals of someone is his refraining from .۱ harming others, from his generosity is his dutifulness to that who loves him, from his patience is the littleness of complaining, from his sincerity is his forbidding (others) from that which he does not please, from his kindness to his brother is avoiding scolding him in the presence of those whom he dislikes, from his true companionship is his looking over [the expenses and from the signs of his love is his much agreeing and little disagreeing.'[۸۵

With these wonderful words Imam al-Jawad (a.s) has established the bases of the nobilities of character and good morals and has invited to the friendship and .companionship that are based on intellect and leniency

He says, 'It is from the perfect magnanimity of one that he does not meet anyone with .۲ that which he dislikes…and from his reasonability and fairness is that he accepts the truth '.when it appears to him

Satisfying the needs of people

Imam al-Jawad (a.s) himself often and always tried and invited to satisfy the needs of people because it would lead to good consequences one of which is the continuity of .blessings

He says, 'Allah has some people whom He singles out with His blessings and these blessings are still with them as long as they spend from them (on needy people). If they prevent these blessings, Allah takes them back from them and gives them to other than [them.'[۸۶

p: ۹۳

Imam al-Jawad (a.s) confirms this in another tradition. He says, 'Whenever the blessings of Allah are plentiful to someone, the needs of people to him are great, and he, who does not undertake this responsibility, will cause these blessings to disappear.'[۸۷]

Manners of behavior

Imam al-Jawad (a.s) has established correct programs to the good manners and behaviors among people. He says,

۱. 'Three features cause love; being fair in association, comforting in misfortunes and having a good heart.'[۸۸]

۲. 'There are three things that whoever has had will not regret; avoiding hastiness, consulting with others and relying on Allah when determining. He, who advises his brother secretly, does him good and he, who advises his brother openly, does him wrong.'[۸۹]

۳. 'The title of the page of a believer is his good morals and the title of the page of a happy one is the good praise to him. Gratefulness is the adornment of narration, humbleness is the adornment of knowledge and good manners are the adornment of reason. Beauty is in the tongue and perfection is in the mind.'[۹۰]

These words have the principles of wisdom and the bases of morals and manners. If he has not said except these words, they would be enough to prove his imamate, for how could a young man in the early years of his youth utter such immortal maxims that great scholars could not do?

His call to the doing of favor

He says, 'The people of favor are in need of doing it (favor) more than the people who are in need of it because they will have its reward, pride and mention. Whatever favor man does it benefits him first.'[۹۱]

p: ۹۴

From his sermons

:Many sermons have been reported from Imam al-Jawad (a.s). Here are some of them

He says, 'The delaying of repentance is self-deceit, long procrastination is confusion, .۱ claiming excuses before Allah is perishment and the insisting on sins is feeling safe from the punishment of Allah (But none feels secure from Allah's plan except the people who [shall perish).[۹۲]'[۹۳

Once a man asked him to advise him of some things and he said, 'Make patience as .۲ your pillow, embrace poverty, refuse desires, contradict fancy, and know that you are [always under the eye of Allah! See how you will do...'[۹۴

Imam al-Jawad (a.s) wrote this short letter to one of his followers. It was full of .۳ preaching and guidance. He said, 'As for this life, we acknowledge it, but he, whose desire is like the desire of his companion and he believes in his religion, will be with him wherever [he is, and the afterlife is the abode of eternity.'[۹۵

These are some of his sermons that call for doing all that may take man closer to his Lord and take him away from His punishment. These sermons warn of following the evil desires inside man that lead him towards dangers and perishment and throw him into the fields of vices and crimes. Imam al-Jawad (a.s) has cared much for preaching people and guiding them to the right path as his fathers had done before. This phenomenon is the .shiniest one we read in their lives and biographies

p: ۹۵

His letters

Imam al-Jawad (a.s) exchanged letters on different matters with some of those who :believed in his imamate. Here are some of those letters

He sent a letter to a man from al-Heerah (in Iraq) saying after mentioning the name of .۱ ,Allah

Praise be to Allah Who has picked out from His creatures, chosen from His people and' singled out from among His prophets Muhammad and sent him as a bearer of good tidings and a warner and a guide to His path which whoever walked in was saved, whoever preceded reneged and whoever deviated from perished. The blessings of Allah .be on Muhammad and his progeny

And then, I recommend the people of response to fear Allah Who has made to whoever fears Him a deliverance from his misfortune. Allah the Almighty has made to his guardian what He has made to Himself and to His prophet in His Book with eloquent Arabic language…I have been informed that some people claimed our love and fabricated in the .religion of Allah and the religion of His angels

They were ungrateful to the blessings and they bore their sins and the sins of those who imitated them. The Satan occupied them and made them forget the mention of Allah and what they had inherited from the good ancestors who saw the truth and kept to it and did not prefer a vile, transient worldly life to an eternal afterlife. Where will the falsifiers go? A day will come to them when their falsehood will disappear from them and the means of deceit will cease. That is the day of regret where the hearts will be in the larynxes. Praise [be to Allah Who does whatever He likes and He is the Knowing, the Aware.'[۹۶

p: ۹۶

The sources available did not refer to the names of those persons who had deviated from the truth. We do not know the reasons that made them reject the way of Ahlul Bayt (a.s) .and embrace another religion

Bakr bin Salih said, "One of my kin wrote a letter to Abu Ja'far the second saying, 'My .٢ father is an enemy to Ahlul Bayt (a.s) having a malicious thought towards them. I met distresses and difficulties from him. Would you please pray Allah for me? What do you see ?'I shall do, may I die for you? Shall I talk to him openly or I shall humor him

,Imam al-Jawad (a.s) replied to him after mentioning the name of Allah

I understood your letter and what you mentioned about the case of your father. I shall' not stop praying Allah for you inshallah. To humor your father is better to you than talking to him openly. Surely with difficulty there is ease. Be patient for the end is to the pious. May Allah fix you on the guardianship of those whom you follow. We and you are the [deposit of Allah Who does not waste His deposits.'[٩٧

This letter shows that a child must be dutiful to his father even if he is an enemy to Ahlul Bayt (a.s). It also orders a child to be patient with the difficulties and misfortunes he meets from his father. With these high morals the infallible imams (a.s) recommended .their followers to be good examples to people

p: ٩٧

Ibrahim bin Muhammad was the deputy of Imam al-Jawad (a.s) in Hamadan (in Iran) to .۳ teach the people the principles of their religion and to receive the legal dues from them and send them to Imam al-Jawad (a.s). Once, he sent the dues he received from the .people there to Imam al-Jawad (a.s) and Imam al-Jawad (a.s) sent him this letter

The amount has arrived. May Allah accept from you and be pleased with them (those' people) and make them with us in this life and in the afterlife. I have sent you so-and-so dinars and so-and-so clothes. May Allah bless you and bless all His gifts to you. I have written to al-Nasr ordering him to refrain from resisting and objecting to you and informed him about your position to me. I have also written to Ayyob ordering him to do the same and I have written to my followers and allies in Hamadan ordering them to obey [you, to submit to your orders and that there is no deputy other than you.'[۹۸

This letter shows the trust of Imam al-Jawad (a.s) in his deputy Ibrahim and his supporting to him. He has written to the opponents of Ibrahim ordering them to submit to .him and to obey his orders in order to strengthen his position

Repentance

Allah has opened the door of repentance to His people and invited them to purify their .souls and save themselves from the great sins and crimes they commit

Ahmed bin Eesa mentioned a tradition from his father that a man, who had dealt with usury for a long time, went to Abu Ja'far al-Jawad (a.s) and told him about the major sin he had committed. Imam al-Jawad (a.s) said to him, 'Your deliverance is in the Book of Allah. Allah says, (He unto whom an admonition from his Lord comes, and (he) refrains (in obedience thereto), he shall keep (the profits of) that which is past).[۹۹] The admonition is repentance. He might ignore the prohibition (of usury) and then he knew it. That which [has passed is permissible and that which remains must be dealt with carefully.'[۱۰۰

p: ۹۸

As for the monies he has taken out of usury without any right, he must pay them back to their owners because he will not be free from them just by repenting and the tradition .talks about the obligatory verdict

From the revelation of Allah to some of His prophets

Imam al-Jawad (a.s) narrated from his fathers (a.s) that Allah had revealed to one of His prophets, "As for your asceticism in this life, it is that you hasten to comfort and as for your devotedness to Me, it makes you mighty by Me; but have you resisted an enemy of [Me and supported a guardian of Me?"[۱۰۱

What a believer needs

Imam al-Jawad (a.s) talked about that which a believer needed in this life by saying, 'A believer needs a success from Allah, an adviser from inside himself and accepting (the [advices of) those who advises him.'[۱۰۲

Wonderful maxims and arts ۱

Imam Abu Ja'far al-Jawad (a.s) has a collection of wonderful words which are considered as one of the mines of the Islamic heritage and the wonderful intellectual treasures in Islam. They have the origins of wisdom, the bases of morals and the extract of .experiments

He says, 'Do not anticipate matters before their time that you may regret. Do not live .۱ just with wishes that your hearts may be hard. Be merciful to the weak and ask for mercy '!from Allah by being merciful yourselves

:This tradition has some important points

a. forbidding from hastiness in dealing with matters before they become clear because it leads to regret and loss

p: ۹۹

b. Forbidding from living with wishes because it makes one hard-hearted and away from Allah

c. Urging on being merciful to the weak and charitable to the needy because it is the key to the mercy of Allah

۲. He says, 'Three things take one to the contentedness of Allah; asking Allah for forgiveness often and always, being lenient and giving charity. And there are three things that whoever has, will not regret; avoiding hastiness, consulting with others and relying on Allah when determining something.'

This tradition is rich with what takes man closer to his Lord. It invites man to keep on asking Allah for forgiveness, to be lenient and to give charities often and always because Allah loves these qualities and by them man gets to the contentedness of Allah. The tradition also talks about that which makes man happy in this life. It invites man to be characterized by these three aspects:

a. Avoiding hastiness because it causes man many problems and distresses. One of the poets says,

'A slow one may achieve some of his needs

and hasty one may miss his aim.'

b. Consulting with others on the affairs and avoiding despotism because man often mistakes

c. Relying on Allah when determining to do something and avoiding hesitation for it causes worry and upset to man's mentality and personality

۳. He says, 'How will he, whom Allah secures, be lost and how will he, whom Allah pursues, be safe?'

In this tradition there is an invitation for man to be closer to his Lord and to trust in His powers. It is impossible for one, whom Allah secures, to be lost and it is impossible for one, whom Allah pursues, to be safe.

p: ۱۰۰

He says, 'The day of justice on the oppressor is severer than the day of injustice on the .۴ '.oppressed

Imam al-Jawad (a.s) warns from practicing injustice and oppression against people because surely Allah will avenge on the unjust whether sooner or later. The day of justice when a wrongdoer will be punished will be much severer than the day when an .oppressed one is wronged

He says, 'Nothing destroys religion like heresies do. Nothing degrades gravity like .۵ greediness does. By the ruler the subjects become good and by supplication misfortunes '.are discharged

:These words show some religious, social and political sides

a. The heresies that are ascribed to religion distort its truth and harm its spiritual and .intellectual essence

b. Greediness degrades the dignity of man and takes him to dark abysses in the ignorant .corners of this life

c. If a ruler is good, his people will be good and developed spiritually, socially, intellectually .and economically

.d. Supplication to Allah discharges misfortunes and disasters

'.He says, 'Know that piety is honor, knowledge is a treasure and silence is a light .۶

There is no doubt about these facts that Imam al-Jawad (a.s) has said. Fearing Allah brings man honor, knowledge is the greatest and most precious treasure in this life and silence is a light because it gives one many advantages and keeps him safe from many .troubles and problems

He says, 'When two men are equal in religiousness and honor, the better of them to .۷ Allah is the politer of them…by his reciting the Qur'an as it has been revealed and supplicating Allah with correct language because a solecistic supplication does not go up '.to the Heaven

p: ١٠١

This tradition considers politeness as one of the best qualities of man and that it takes man closer to Allah and that one of the essential morals is reciting the Qur'an without solecism. Imam al-Jawad (a.s) denies solecism even in supplications saying that a .solecistic supplication is not accepted by Allah

‘.He says, ‘He, who reviles (others), is answered and he, who becomes rash, is stricken .۸

It is a wonderful word that expresses the very social reality. He, who reviles people, is certainly answered with the same, and he, who is rash, meets perishment and .destruction

He says, ‘Knowledgeable persons are strangers because of the many ignorant people .۹ ‘.around them

Scientists and scholars are strangers in a society that is prevailed by ignorance because their knowledge and sciences are not appreciated by the ignorant. Rather, the ignorant .mock at the scientist and this is the worse estrangement for the scientists

‘.He says, ‘He, who wants to live long, has to prepare a patient heart for misfortunes .۱۰

When man wants to live long, he has to be so patient with the misfortunes and bad events he meets. Being impatient with misfortunes man makes himself liable to diseases and .perishment

‘.He says, ‘He, who acts without knowledge, damages more than he does good .۱۱

He says, ‘He, who has a brother (friend) in the way of Allah, will have a house in .۱۲ ‘.Paradise

‘.He says, ‘He, who follows his desirers, pleases his enemy .۱۳

p: ۱۰۲

One, who follows his desires, fancies and lusts, carries out the aims of his enemy. If he obeys Iblis, he will be far from Allah and this is the goal of Iblis. Following the desires .degrades man in the society which makes the enemies pleased

'.He says, 'The rider of lusts, his slip is not forgiven .۱۴

He, who submits to his lusts, becomes a captive to them. He will not be forgiven or .excused

'.He says, 'The honor of a believer is in his unneediness to people .۱۵

'.He says, 'Let the guardian of Allah in the openness not be an enemy to Him in privacy .۱۶

He, who pretends to be faithful before people and disobeys Allah secretly, is a liar and .hypocrite

He says, 'Be patient with what you hate in the way of the truth and refrain from what .۱۷ '!you like if it leads you to desires

He says, 'He, who conceals guidance from you just for the sake of his desires, is your .۱۸ '.enemy

Imam al-Jawad (a.s) talks about some agents and followers of governments who conceal from the rulers what the nation needs for reform and development. In fact, these are .enemies even if they show sincerity and kindness

He says, 'Beware of accompanying an evildoer because he is like a drawn sword .۱۹ '!whose look is nice but its effect is bad

Wonderful maxims and arts ۲

'.He says, 'Needs are requested by hope and they come down by fate .۲۰

p: ۱۰۳

The needs of people are requested through the expectation from Allah and they are satisfied by the fate of Allah. The will and efforts of man have nothing to do with that.

۲۱. He says, 'Good health is the best of blessings.'

۲۲. He says, 'When fate is decided, the wide space becomes narrow.'

When Allah determines to take the life of someone, the space, in spite of its greatness, becomes narrow for that someone.

۲۳. He says, 'Do not make an enemy of anyone until you know what there is between him and Allah! If he is good, Allah will not leave him to you, and if he is bad, then your knowing of his badness will make you safe from him and so you do not need to make him your enemy.'

۲۴. He says, 'Being cautious of something is as much as fearing from it and being greedy to something is as much as getting from it.'

Being cautious of committing sins, for example, is as much as fearing Allah. If someone fears Allah too much, he abstains from committing any sin totally and if his fear is weak, he slips in sins and crimes. As for greediness, if someone gets too much from something, his greediness to that thing is great and vice versa.

۲۵. He says, 'It is enough for someone to be a traitor that he is loyal to traitors.'

۲۶. He says, 'No one thanks Allah for a blessing that Allah has given to him, unless he deserves more blessings before he utters the words of thanking.'

p: ۱۰۴

Allah, Who has all the goodness in His hand, has promised to give whoever thanks Him more goodness and blessings. Allah says, (If you are grateful, I would certainly give to you more).[۱۰۳] Allah gives more to His people when they intend to thank Him and before they utter the words of thanking.

۲۷. He says, 'Whoever hopes in a dissolute, the least of his punishment is that he will be deprived (of blessing) and his needs will not be satisfied.'

Man must not hope except in his Creator; otherwise, Allah will deprive him of blessings and will not satisfy his needs and requests.

۲۸. He says, 'Man's death by sins is more than his death by fate and his life by charity is more than his life by age.'

Imam al-Jawad (a.s) refers to the moral life that he who commits sins and crimes is considered as dead among the alive people and he who does good to his nation and country remains alive and his mention is immortal even if he dies.

۲۹. He says, 'Who misses good manners, means (of good results) will fail him.'

۳۰. He says, 'He, who approves a vice, is a participant in it.'

Whoever approves a bad doing bears its sin and burden and is considered as a partner with the doer.

۳۱. He says, 'He, who conceals his griefs, makes his body ill.'

۳۲. He says, 'Four things assist man in his work; good health, wealth, knowledge and success.'

p: ۱۰۵

He says, 'The doer of injustice, the supporter on it and the one who agrees on it .۳۳
'.(against others) are participants in it

These three kinds of people are the same in undertaking the responsibility of injustice and they all are punished for it. Some are directly responsible for injustice and the others .indirectly by agreeing with the unjust on their injustice

He says, 'Being patient with misfortunes is a misfortune to those who rejoice at others' .۳۴
'.misfortunes

'.(He says, 'If the ignorant keep silent, people will not disagree (with each other .۳۵

'.He says, 'The murder of man is between his two jaws .۳۶

The end of man is often due to the thoughts he adopts. Many free people in the world are .killed because of their criticism to the tyrants and unjust rulers

'.He says, 'People are different and each one acts according to his own form .۳۷

People are different in their tendencies and ways of thinking and each of them acts .according to his thoughts and beliefs

He says, 'People are brothers. The brotherhood that is not in the way of Allah turns into .۳۸
enmity, for Allah says, (Friends on that day will be foes one to another, save those who '[kept their duty (to Allah).[۱۰۴

If friendship is not based on the true love that is for the sake of Allah, and in stead it is based on personal advantages, it turns to enmity and hatred when the advantages of .friends are influenced by some effects

p: ۱۰۶

.He says, 'Being ungrateful to the blessings causes detestation .۳۹'

.It causes detestation from Allah and from people

He says, 'He, who rewards you with gratefulness, gives you more than he takes from .۴۰
'.you

Rewarding a good doer by thanking him and spreading his virtues is, in fact, more than his giving because it makes a good mention to him among people which is the greatest gain .to man

He says, 'He, who advises his brother secretly, does him good and he, who advises him .۴۱
'.openly, does him wrong

Advising a brother or a friend secretly indicates sincerity and truthfulness of advising, but .if it is openly it may cause defame

He says, 'Whenever Allah gives a blessing to someone who knows it is from Allah, Allah .۴۲ will write on that someone's name the gratefulness to that blessing before he will praise Allah, and when someone commits a sin and he knows that Allah sees him and that Allah may punish him if He likes or forgive him if He likes, Allah will forgive him before he will '.ask Allah for forgiveness

He says, 'A honorable, with all honor is he whose knowledge honors him, and glory, all .۴۳
'.the glory is for him who fears Allah his Lord

He says, 'He, who witnesses something and denies it, is like one who is absent from it, .۴۴
'.and he, who is absent from something but accepts it, is like one who witnesses it

p: ۱۰۷

It is mentioned in the prophetic traditions that “to every one is that which he intends” that if someone witnesses something but denies it he will be free from its sin as if he has been absent from it and if someone is absent from something but accepts it, its good or evil will .be recorded on him

He says, ‘He, who listens to a speaker, worships him. If the speaker speaks on behalf .۴۵ of Allah, he (the listener) worships Allah and if the speaker speaks on behalf of Iblis, he ‘.worships Iblis

When someone listens to a speaker, believes in him and follows him, he worships Allah if .the speaker speaks on behalf of Allah; otherwise, he worships the Satan

‘.He says, ‘Showing something before it becomes complete spoils that thing .۴۶

Spreading a political or social idea before it becomes complete and compact may destroy .it before it appears to existence

‘.He says, ‘The blessing that is not thanked becomes a sin that is not forgiven .۴۷

Being ungrateful to the blessing is one of the sins that are not forgiven because it wastes .the charity that should be appreciated

‘.He says, ‘He, who gives up humoring, comes closer to misfortunes .۴۸

.Whoever does not humor people harms himself and meets troubles

He says, ‘He, who trusts to tranquility before experience, exposes himself to . ۴۹ ‘.perishment and bad end

Whoever trusts in something before testing and trying it exposes himself to problems and .losses

p: ۱۰۸

.۵۰ He says, ‘He, who does not know the entries, the exits will fail him.’

.۵۱ He says, ‘Let him, who when becomes angry oppresses (others), not deceive you.’

This tradition warns of communicating with the unjust who oppress people when they become angry.

.۵۲ He says, ‘Time uncovers hidden secrets.’

Whenever time passes, the secrets of nature and the unknown facts of the universe will be known.

.۵۳ He says, ‘Whoever blames (others) without suspicion his blame is accepted without angriness.’

.۵۴ He says, ‘The best worship is devotedness.’

.۵۵ He says, ‘Trusting in Allah is a price to every dear thing and a ladder to every high thing.’

In the previous words, Imam al-Jawad (a.s) has dealt with different issues in sociology, psychology, morals and the results of different experiences in life that may benefit all the people.

Footnote

[١] Nuzhat al-Jalees, vol.٢ p.١١, al-Wafi bil-Wafiyyat, vol.۴ p.١٠۶, al-A’imma al-Ithna Ashar, p.١٠٣.

[٢] Mir’aat al-Jinan, vol.٢ p.٨١, Nuzhat al-Jalees, vol.٢ p.١١١, al-Wafi bil-Wafiyyat, vol.۴ p.١٠۶, al-A’imma al-Ithna Ashar, p.١٠٣.

[٣] Bihar al-Anwar, vol. ١٢ p.١٠١.

[۴] Ibid.

[۵] Wassa'il ash-Shia, vol. ٨ p.۵٨.

[۶] Muhkam is the verse whose sense is clearly established.

[٧] Wassa'il ash-Shia, vol.١٨ p.١٣١.

[٨] Qur'an, ۴٢:٣٧.

[٩] Qur'an, ۵:٧٢.

[١٠] Qur'an, ١٢:٨٧.

[١١] Qur'an, ٧:٩٩.

[١٢] Qur'an, ۴ ٩٣.

[١٣] Qur'an, ٢۴:٢٣.

[١۴] Qur'an, ۴:١٠.

[١۵] Qur'an, ٨:١۶.

[١۶] Qur'an, ٢:٢٧۵.

[١٧] Qur'an, ٢:١٠٢.

[١٨] Qur'an, ٢۵:۶٨-۶٩.

[١٩] Qur'an, ٣:٧٧.

[٢٠] Qur'an, ٣:١۶١.

[٢١] Qur'an, ٩:٣۵.

[٢٢] Qur'an, ٢:٢٨٣.

[٢٣] Qur'an, ١٣:٢۵.

[٢۴] Bihar al-Anwar, vol. ١٢ p.١٢٨-١٢٩.

[٢۵] At-Tawheed, p.١۴٢-١۴٣.

[٢۶] At-Tawheed, p.١۶۴.

[٢٧] At-Tawheed, p.۶۴.

[٢٨] Qur'an, ۶:١٠٣

[٢٩] A province in Pakistan.

[٣٠] At-Tawheed, p.۶٩. This tradition was ascribed to Imam al-Baqir (s) but it is a wrong ascription.

[٣١] Qur'an, ٣١:٢۵, ٣٩:٣٨.

[٣٢] Wassa'il ash-Shia, vol. ٣ p.٢۵٣.

[٣٣] Wassa'il ash-Shia, vol. ٣ p.۴٨٩.

[٣۴] Ibid., p.٣۵٣.

[٣۵] Wassa'il ash-Shia, vol. ٧ p.٢۶٣.

[٣۶] Ibid., vol. ۶ p.١٣١.

[٣٧] Khums means a fifth. It is a tax on properties and incomes to be paid under certain conditions.

[٣٨] It means that one would, first, insure enough provision to him and his family for a year and then the khums is taken from the further money and some certain possessions.

[٣٩] Wassa'il ash-Shia, vol. ۶ p.٣۴٨.

[۴٠] Mawali are the freed slaves who still follow their master. The single form is mawla.

.Qur'an, ۹:۱۰۳-۱۰۵ [۴۱]

.Qur'an, ۸:۴۱ [۴۲]

.A sect having bad beliefs [۴۳]

.Wassa'il ash-Shia, vol. ۶ p.۳۵۰ [۴۴]

.Al-Hada'iq an-Nadhira [۴۵]

.Wassa'il ash-Shia, vol. ۸ p.۳۷ [۴۶]

.Al-Lum'ah ad-Damashqiyyah, vol.۲ p.۱۷۷ [۴۷]

.Wassa'il ash-Shia, vol. ۸ p.۴۳ [۴۸]

Al-Hadiy is everything that is offered to the Kaaba and especially the sacrifices [۴۹] .offered in the season of the major hajj

.Wassa'il ash-Shia, vol. ۸ p.۱۷۷ [۵۰]

.Al-Lum'ah ad-Damashqiyyah, vol.۲ p.۳۲۴ [۵۱]

.A special garment worn by the hajjis during offering the rituals of the hajj [۵۲]

.Wassa'il ash-Shia, vol. ۹ p.۱۵۳ [۵۳]

.Ibid., vol. ۱۶ p.۲۲۱ [۵۴]

Takleef denotes the fact of an imposition on the part of God of obligations on his [۵۵] .creatures, of subjecting them to a law

p: ۱۱۰

[۵۶] Tahtheeb al-Ahkam, vol.۸ p.۳۱۱.

[۵۷] Wassa'il ash-Shia, vol. ۱۶ p.۲۴۸.

[۵۸] Wassa'il ash-Shia, vol. ۱۳ p.۳۰۸.

[۵۹] Ibid., p.۳۰۴.

[۶۰] Wassa'il ash-Shia, vol. ۱۳ p.۳۲۲.

[۶۱] Ibid., vol. ۹ p.۲۱۳.

[۶۲] Ibid., vol. ۱۴ p.۲۰۷.

[۶۳] Wassa'il ash-Shia, vol. ۱۵ p.۳۲۰.

[۶۴] If a woman suckles a child of other parents for certain period and under certain conditions, the child will be considered as her son or daughter (in suckling) and will be the brother or sister of her children.

[۶۵] Wassa'il ash-Shia, vol. ۱۴ p.۲۹۶.

[۶۶] The period of abstention from sexual relations imposed on a widow after the death of her husband and a divorced woman since the moment of divorce or a woman whose marriage has been annulled before remarrying.

[۶۷] Wassa'il ash-Shia, vol. ۱۵ p.۴۷۶.

[۶۸] Ibid., vol. ۱۷ p.۵۶۷.

[۶۹] Shuf'a: the right of the co-owner to buy out his partner's share which is for sale.

[۷۰] Wassa'il ash-Shia, vol. ۱۷ p.۳۲۴.

[۷۱] Wassa'il ash-Shia, vol. ۱۷ p.۴۴۶.

[۷۲] Sheikh al-Hurr comments on this by saying, 'The permissibility of selling after ten years does not require the death of that son because the (legal) ruler can sell a property of an absent person if there is an advantage in it. Some of our jurisprudents have said

‘.that

[۷۳] Qur'an, ۲:۲۲۴.

[۷۴] Qur'an, ۲:۲۳۴.

[۷۵] Wassa’il ash-Shia, vol.۱۵ p.۴۵۲, Ilal ash-Sharayi’, p.۱۷۲, al-Mahasin, p.۳۰۳.

[۷۶] Wassa'il ash-Shia, vol. ۱۵ p.۵۹۴.

[۷۷] Al-Qa’im is an attribute of Imam al-Mahdi, the awaited imam.

[۷۸] Ikmaluddeen wa Itmam an-Ni’mah, vol.۲ p.۴۸-۴۹, al-Kifayah wen-Nusoos, a manuscript in Kashif al-Ghita’ Library.

p: ۱۱۱

[۷۹] Badr was a battle between the polytheists and the Prophet (s) whose companions in the fighting were three hundred and thirteen men.

[۸۰] Qur'an, ۲:۱۴۸.

[۸۱] Ikmaluddeen wa Itmam an-Ni'mah, vol.۲ p.۴۹, al-Kifayah wen-Nusoos.

[۸۲] Al-Fusul al-Muhimmah by ibn as-Sabbagh, p.۳۷۳.

[۸۳] Jawharat al-Kalam, p.۱۵۰.

[۸۴] Ad-Durr an-Nadheem, p.۲۲۳.

[۸۵] Al-Ittihaf bihubbil Ashraf, p.۷۷, ad-Durr an-Nadheem, p.۲۲۳.

[۸۶] Al-Fusul al-Muhimmah by ibn as-Sabbagh, p.۲۵۸.

[۸۷] Ibid.

[۸۸] Jawharat al-Kalam, p.۱۵۰.

[۸۹] Al-Ittihaf bihubbil Ashraf, p.۷۸.

[۹۰] Al-Ittihaf bihubbil Ashraf, p.۷۸.

[۹۱] Ad-Durr an-Nadheem.

[۹۲] Qur'an, ۷:۹۹.

[۹۳] Tuhaf al-Uqool, p.۴۵۶.

[۹۴] Ibid, p.۴۵۶.

[۹۵] Tuhaf al-Uqool p.۴۵۶.

[۹۶] Ad-Durr an-Nadheem, p.۳۲۲-۳۲۳.

[۹۷] Bihar al-Anwar, vol. ۱۲ p.۱۱۲.

[۹۸] Bihar al-Anwar, vol. ۱۲, p.۱۶۲.

[۹۹] Qur'an, ۲:۲۷۵.

[۱۰۰] Wassa'il ash-Shia, vol. ۱۲ p.۴۳۳.

[۱۰۱] Tuhaf al-Uqool, p.۴۵۵-۴۵۶.

[۱۰۲] Tuhaf al-Uqool, p.۴۵۷.

[۱۰۳] Qur'an, ۱۴:۷.

[۱۰۴] Qur'an, ۴۳:۶۷.

His companions and the narrators of his traditions

His companions and the narrators of his traditions

A great mass of scholars and narrators surrounded Imam Abu Ja'far al-Jawad (a.s) taking from the flowing springs of his knowledge and sciences that he had inherited from his grandfather the messenger of Allah (a.s). They wrote down his sayings and fatwas and all the wonderful maxims and arts he stated. It was by virtue of these scholars and narrators that this precious heritage had been written down and become one of the great treasures of the Islamic intellect and culture.

The companions of the infallible imams acted due to their religious beliefs that had bound them to protect the traditions of the imams by writing them down. The jurisprudents of the Twelver Shia depend on these traditions in deriving the legal rulings and without them the Shia would not have such a great, developed jurisprudence, whose depth and genuineness all the men of intellect and law in the world have acknowledged.

p: ۱۱۲

The thing that makes one pride on the companions of the infallible imams is that they tried their bests to keep to the imams to record their traditions at a time that was the most difficult and most critical where the Abbasid governments subjected the imams to severe blockades and prevented people from communicating with them lest the Muslim masses would follow them. The confinement against the ulama and the narrators was to a degree that no one of them could utter the name of any of the imams whom narrators narrated traditions from. They just hinted at some of the aspects and features of the imams without declaring their names for fear of being killed or imprisoned.

Anyhow, we shall review what we find of biographies of the companions of Imam Abu Ja'far al-Jawad (a.s) because this will complete the study on his life that it will show an important side in his intellectual and scientific life.

His companions and the narrators of his traditions ١

His companions

١. Ibrahim bin Dawood al-Ya'qoobi

Sheikh at-Toossi considered him as one of Imam al-Jawad's companions one time and one of Imam al-Hadi's companions another time.[١] Al-Barqi mentioned him among the companions of Imam al-Jawad (a.s) and Imam al-Hadi (a.s).[٢] The apparent thing is that he was a Twelver Shia but somehow unknown.

٢. Ibrahim bin Muhammad al-Hamadani

Sheikh at-Toossi mentioned him as one of the companions of Imam ar-Redha (a.s) and Imam al-Jawad (a.s). Al-Kashshi mentioned in the biography of this companion that he was a deputy (to the imams) and that he had offered the hajj forty times. In the previous chapters we have mentioned the letter of Imam al-Jawad (a.s) to him that showed his trust in him and his high position near him (near Imam al-Jawad).

p: ١١٣

Al-Kashshi mentioned a tradition from Ibrahim saying, 'Once, I wrote to Abu Ja'far (a.s) describing to him what a beast of prey had done to me and he wrote to me with his handwriting: May Allah hastens your victory over him who has wronged you and save you from his burden (troubles). I bring you a good news of the victory of Allah soon and the [reward later on (in the afterlife). Praise Allah too much!'[٣

Ibrahim bin Mahziyar Abu Isaaq al-Ahwazi .٣

He had written a book called al-Bisharaat. Sheikh at-Toossi mentioned him as one of the companions of Imam al-Jawad (a.s) and Imam al-Hadi (a.s). Al-Kashshi mentioned a tradition that Ahmed bin Ali bin Kulthoom had said, 'He (Ibrahim bin Mahziyar) was one of the jurisprudents and he was reliable in narrating the Hadith. Once, Muhammad bin Ibrahim bin Mahziyar said to me, "My father (Ibrahim), when he was about to die, gave me some money and gave me a certain sign. No one knew about this sign except Allah the Almighty. He said to me, 'Whoever show you this sign, you have to give him this money.' I went to Baghdad and stopped at an inn. On the following day, someone came and knocked the door. I asked the servant to see who he was. The servant said, 'An old man at the door.' I said, 'Let him come in.' The old man came in, took a seat and said, 'I am al-Umari. Give me the money that is with you which is so-and-so.' He showed me the sign [and I gave him the money."[٤

p: ١١٤

The author of Mu'jam Rijal al-Hadith mentioned Ibrahim bin Mahziyar and that he had [signed his name in about fifty traditions.[۵

[Sheikh as-Saduq mentioned him and mentioned a detailed tradition narrated by him.[۶

Ibrahim bin Mihrwayh .۴

He was from the people of Babylon Bridge. Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions. It is apparent that he was a Twelver Shia but somehow [unknown.[۷

Ahmed bin Hammad al-Mirzawi .۵

Sheikh at-Toossi mentioned him among the companions of Imam al-Jawad (a.s). Once, Imam al-Jawad (a.s) wrote him a letter saying to him, 'As for this worldly life, we are ,audiences in the land. But

whoever likes his friend and believe in him, he will be with him even if he is far away from [him. And as for the afterlife, it is the eternal abode.'[۸

One day, an argument took place between Ahmed and Abul Huthayl where Ahmed :proved the necessity of imamate. Here is the argument

'.Ahmed said to Abul Huthayl, 'I come to you to ask you about something

'(Abul Huthayl said, 'Ask whatever you like and I ask Allah for preservation (infallibility

Ahmed said, 'Is it not from your religion that infallibility and success do not come except ?'from Allah and not due to a deed of yours

'.Abul Huthayl said, 'Yes, it is

'!Ahmed said, 'Then, what does your supplication mean? Do and take

'!Abul Huthayl said, 'Offer your question

Ahmed said, 'My master, if I ask you about a question that you neither find in the Book of Allah, nor in the Sunna of the messenger of Allah, nor in the sayings of his (the Prophet's)

?‘companions nor in the answers of jurisprudents, what will you do

p: ۱۱۵

'!Abul Huthayl said, 'Ask

Ahmed said, 'My master, ten men, who were all impotent. All of them made love with a woman in the same period after one of her menstruations. Some of them could satisfy some of his need (lust), others as far as they could. Is there, now, anyone who knows the legal punishment of each one of them according to the extent of sin he has committed to be punished in this life and purified in the afterlife? That is to be known that religion is ...complete

[Abul Huthayl said, 'How far!'[۹

Ahmed bin Hammad was one of the famous, reliable scholars of the Shia. Some criticism was mentioned in some traditions against him but al-Khoo'iy refuted them and proved [their falseness.[۱۰

Ahmed bin Isaaq al-Ash'ari al-Qummi .۶

He was the deputy of the people of Qum to the infallible imams (a.s) to take juristic issues from them. He narrated traditions from Imam al-Jawad (a.s) and Imam al-Hadi (a.s). He was a scholar and an author. He had written "Ilal as-Salat" and "Massa'il ar-Rija li Abil ."Hasan ath-Thalith

It was mentioned in al-Khulasa that he was reliable and was the deputy of the people of Qum. He narrated from Abu Ja'far the second and Abul Hasan. He was a close companion to Abu Muhammad and he was the chief of the people of Qum. He had seen Imam al-.(Mahdi (a.s) the Man of Time (may Allah hasten his reappearance

Ahmed bin Isaaq had a high position near the imams of Ahlul Bayt (a.s). Al-Kashshi mentioned that Ahmed bin al-Husayn al-Qummi al-Aabi Abu Ali had said, 'Muhammad bin Ahmed bin as-Salt al-Qummi wrote a letter to (ad-Dar) and mentioned in it the story of Ahmed bin Isaaq al-Qummi and his companionship and that he wanted to perform the hajj and needed one thousand dinars. He said in the letter, 'If my master (Imam as-Sadiq) sees that he orders to borrow him this amount and get it back from him in his country when he comes back, I shall do (give him the money).' Imam (as-Sadiq) wrote, 'It is a gift [from us to him and when he comes back, he will get another gift from us.'[۱۱

p: ۱۱۶

Many news were mentioned in the books praising him and that he was one of the eminent .companions of the imams through his virtue, asceticism and piety

Ahmed bin Abdullah al-Kufi al-Karkhi .۷

[Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[۱۲

Ahmed bin Muhammad bin Abu Nasr al-Bizenti .۸

He was a reliable man from Kufa. He accompanied Imam ar-Redha (a.s) and had an eminent position near him. He narrated a book from Imam ar-Redha. He had written .some books such as: al-Jami', an-Nawadir and a book of rarities

An-Najashi said, 'He accompanied ar-Redha and Abu Ja'far and he had a great position '.near them

Al-Kashshi narrated a tradition from him saying, "Once, Safwan bin Yahya, Muhammad bin Sinan and I went to Abul Hasan (a.s). We stayed with him for some time and then we got up to leave. He said to me, 'As for you, please sit down!' I sat down and he began talking with me. I asked him and he answered me until a part of the night passed. When I wanted to leave, he said to me, 'O Ahmed, would you go or spend the night here?' I said, 'May I die for you! It is up to you. If you order me to go, I shall go and if you order me to stay, I shall stay.' He said, 'Stay! This is the guard and people calmed down and slept.' He got up and left. When I thought he went in, I prostrated myself before Allah saying, 'Praise be to Allah! The authority of Allah and the heir of the knowledge of the prophets liked my company from among my brothers.' While I was in my prostration and thanks, I felt Imam Abul Hasan (a.s) come in. He took my hand, shook it and said, 'Once, Ameerul Mo'mineen (Imam Ali) visited Sa'sa'a when he was ill. When he got up to leave him, he said to him, 'O Sa'sa'a, do not pride yourself before your fellows on my visiting you. Fear ".Allah!' And then he left me

p: ۱۱۷

The Imams of Ahlul Bayt (a.s) did not approve pride and haughtiness and thought it was a kind of being away from Allah whereas a Muslim should be closer to Allah by keeping to .Him sincerely and not to associate anyone or anything with Him

He narrated about seven hundred and eighty-eight traditions and al-Khooei mentioned [the narrators whom he had narrated his traditions from.[١٣

This great scholar died in ٢٢١ AH[١۴] and the Muslims, at that time, lost one of the great .scholars of piety and jurisprudents

His companions and the narrators of his traditions ٢

Ahmed bin Muhammad bin Ubayda al-Qummi al-Ash'ari .١٠

[He was one of Imam al-Jawad's companions as mentioned by Sheikh at-Toossi.[١۵

Ahmed bin Muhammad bin Khalid al-Barqi .١١

Sheikh at-Toossi mentioned him as one of Imam al-Jawad (a.s) and Imam al-Hadi's .companions. We must have a stop to talk about him

His works

He wrote many books such as al-Mahasin, al-Iblagh, at-Tarahum wet-Ta'atuf, Adaab an-Nafs, al-Manafi', al-Mu'asharah, al-Ma'eeshah and others that were more than one .hundred as mentioned by an-Najashi and Sheikh at-Toossi in his Fihrist

Criticism against him

He was criticized of narrating traditions from weak narrators and of depending on .mursal[١۶] traditions

Ibn al-Ghadha'iry says, 'The people of Qum criticized him though the criticism was not against him but against those whom he narrated from. He was indifferent in taking traditions whether from this or that like the way of news tellers. Once, Ahmed bin Eesa excelled him from Qum and then allowed him to come back and apologized to him. He said, 'I found a letter having a mediation between Ahmed bin Muhammad bin Eesa and .Ahmed bin Muhammad bin Khalif

p: ۱۱۸

When he died, Ahmed bin Muhammad bin Eesa escorted his corpse barefooted and ‘.bareheaded to free himself from the criticism he had set against him

His class in narrations

He narrated about eight hundred and thirty traditions. Sayyid al-Khooei mentioned the [narrators whom Ahmed had narrated traditions from.[۱۷

‘Ahmed bin Muhammad bin Bindar al-Aqra .۱۲

Sheikh at-Toossi mentioned him as one of Imam al-Jawad’s companions. It seems that [he was a Twelver Shia but somehow unknown.[۱۸

Ahmed bin Muhammad bin Ubaydillah al-Ash’ari al-Qummi .۱۳

Sheikh at-Toossi mentioned him as one of Imam al-Jawad’s companions and so did al-Barqi. An-Najashi said, ‘He is the sheikh (teacher) of our companions. He is reliable. He had narrated traditions from Abul Hasan the third (Imam al-Hadi) (a.s)...He had written a [book on strange events.’[۱۹

Eesa al-Ash’ari al-Qummi

Sheikh at-Toossi mentioned him as one of Imam al-Jawad’s companions. He was the first one who had dwelled in Qum. He was surnamed as Abu Ja'far. Al-Kashshi said, ‘Abu Ja'far was the chief of the people of Qum, their notable and jurisprudent with no equal. He also was the chief who met the rulers. He met Imam ar-Redha (a.s), Abu Ja'far the second ‘.((Imam al-Jawad) (a.s) and Abul Hasan al-Askari (Imam al-Hadi) (a.s

His works

He has written a number of books such as at-Tawheed (monotheism), Fadhl an-Nabiy (the virtue of the Prophet), al-Mut’a (temporary marriage), an-Nawadir (rarities), an-Nasikh wel Mansookh (the abrogating and the abrogated), Fadha’il al-Arab (virtues of the .Arabs) and others

His class in narrations

p: ۱۱۹

He has narrated about ۲۲۹۰ traditions. He narrated from Imam Abu Ja'far (al-Baqir) (a.s), Imam Ali bin Muhammad (al-Hadi) (a.s), Abu Thabit, Abu Ja'far al-Baghdadi, Abul Hasan and others.[۲۰]

۱۵. Ahmed bin Mo'afa

Abu Dawood, in the first part (p.۱۳۵) said that Sheikh at-Toossi had mentioned him as one of Imam al-Jawad's companions and considered him as reliable but his name is not mentioned in Sheikh at-Toossi's book.[۲۱]

۱۶. Abul Qassim Idris al-Qummi

Sheikh at-Toossi mentioned him among Imam al-Jawad's companions.[۲۲]

۱۷. Isaaq al-Anbari

He narrated from Imam al-Jawad (a.s) and Muhammad bin Eesa bin Ubayd narrated from him. Al-Kashshi mentioned him in the biographies of Hashim bin Abu Hashim and Abu as-Samhari. [۲۳]

۱۸. Isaaq bin Ibrahim bin Hashim al-Qummi

He narrated from Imam Abu Ja'far (a.s) and Ali bin Mahziyar narrated from him.[۲۴]

۱۹. Isaaq bin Muhammad bin Ibrahim al-Hudhayni

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions and added that he had met Imam ar-Redha (a.s).[۲۵]

۲۰. Umayya bin Ali al-Qabasi ash-Shami

He narrated from Imam Abu Ja'far al-Jawad. He had written a book.[۲۶] Ibn al-Ghadha'iry said, 'He was weak in narration.'[۲۷]

۲۱. Ja'far bin Dawood al-Ya'qoobi

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[۲۸]

۲۲. Ja'far bin Muhammad bin Younus al-Ahwal as-Sayrafi

He narrated from Imam Abu Ja'far the second (a.s) and Ahmed bin Eesa narrated from him. He had written a book on rarities.[۲۹]

Ja'far bin Muhammad al-Hashimi .۲۳

p: ۱۲۰

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[۳۰] He narrated from Abu Hafs al-Attar and Ali bin Mahziyar narrated from him.[۳۱]

Ja'far bin Yahya bin Sa'd al-Ahwal .۲۴

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[۳۲] An-Najashi said that he was from the men of Abu Ja'far the second (a.s).

Ja'far al-Jawhari .۲۵

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[۳۳] He narrated from Zakariyya bin Adam and Mansor bin al-Abbas narrated from him.[۳۴]

Abu Ali al-Hasan bin Rashid al-Baghdadi .۲۶

He was reliable. Sheikh at-Toossi mentioned him from Imam al-Jawad's companions and Sheikh al-Mufeed mentioned him in his ar-Risalah al-Adadiyya as one of the eminent jurisprudents and famous scholars from whom the verdicts of permissibility and impermissibility were taken and who had no defect to be criticized for.

He was a deputy of Imam al-Hadi (a.s) on Baghdad and the villages surrounding it. Imam al-Hadi (a.s) had written to the people of Baghdad and those villages saying, 'I have appointed Abu Ali bin Rashid in the position of Ali bin al-Husayn bin Abd Rabbih and my deputies before him. I imposed on you obeying him because it is obedience to me and in disobeying him is disobedience to me.'[۳۵]

This letter shows the high position of this man near Imam al-Hadi (a.s) that he has compared his obedience to his own obedience and his disobedience to his own disobedience. Of course, this man had not got this high position unless he was devout to Allah and religion. Al-Kashshi related that Muhammad bin Eesa al-Yaqteeni had said, 'Abul Hasan al-Askari (Imam al-Hadi) (a.s) wrote a letter to Abu Ali bin Bilal in ۲۳۲ AH saying after basmalah,[۳۶] 'I praise Allah and thank Him for his might and mercy and pray Him to have blessing and mercy on Muhammad the Prophet and his progeny. I have appointed Abu Ali in the position of al-Husayn bin Abd Rabbih and entrusted him with that for the knowledge he has that no one is preferred to him. I know you are the chief of your district and so I wanted to honor you by writing this book on that to you. You have to obey him

and deliver to him all the dues that are with you and you have to inform my manumitted slaves and recommend them of that for this will support and suffice him and save us efforts and please us. Doing this, you will have the reward of Allah and Allah gives whoever He likes. He is the Giver, Who rewards with His mercy and you are in the trust of Allah.'[٣٧]

p: ١٢١

This letter shows how trusted al-Hasan bin Rashid was by Imam al-Hadi (a.s) that he had ordered his followers to obey him and deliver the legal dues to him. Imam al-Askari (a.s) eulogized him after his death by saying, 'He lived happy and died a martyr.' He had got this high position near the imam through his piety, obedience and asceticism in the worldly life.

۲۷. Al-Hasan bin Sa'eed al-Ahwazi

He and his brother al-Husayn were from the companions of Imam ar-Redha (a.s) and Imam al-Jawad (a.s) as al-Barqi says.[۳۸] An-Najashi says, 'He has participated with his brother in these thirty classified books: al-Wudu' (ablution), as-Salat (prayer), az-Zakat, as-Sawm (fasting), al-Hajj, an-Nikah (marriage), at-Talaq (divorce), al-Atq wet-Tadbeer wel-Mukataba (Setting slaves free, management and correspondence), al-Eeman wel-Nuthoor (faith and vows), at-Tijaraat wel-Ijarat (trades and rents), al-Khums, al-Shahadaat (witnesses), as-Sayd wel-Thaba'ih (hunting and slaughtering), al-Makasib (gains), al-Ashribah (drinks), az-Ziyaraat (visits or praying for holy persons), at-Taqiyya (concealment of one's true beliefs), ar-Rad ala al-Ghulat (refuting the exaggerators), al-Manaqib (virtuous), al-Mathalib (defects), az-Zuhd (asceticism), al-Muruwwah (chivalry), Huqooq al-Mu'mineen wa Fadhluhum (the rights of believers and their virtue), Tafsir al-Qur'an, al-Wasaya (recommendations), al-Fara'idh (obligations), al-Hudood (punishments), ad-Diyyaat (blood monies), al-Malahim (battles or heroisms) ad-Du'a (supplication).'[۳۹]

These books show the scientific wealth he had. Besides the jurisprudential researches and the commentary of the Holy Qur'an, these books discuss different historical and theological subjects.

۲۸. Abu Ali al-Hasan bin al-Abbas ibn al-Hareesh ar-Razi

He related traditions from Imam Abu Ja'far the second (a.s). An-Najashi says, 'He is very weak. He had written a book called (Inna anzalnahu fee laylatil qadr: Surely We revealed it on the Night of Predestination). His traditions are weak with confused words.'[۴۰] Ibn al-Ghadha'iry says, 'This man is not paid attention and his traditions are not recorded.'[۴۱]

Al-Hasan bin Abbas bin Kharash .٢٩

[Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[٤٢

His companions and the narrators of his traditions ٣

Abu Muhammad al-Hasan bin Ali bin Abu Uthman .٣٠

He was surnamed as Sajjadah and he was from Kufa. Our scholars considered him weak. He had a book on rarities.[٤٣] Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[٤٤] Al-Kashshi mentioned a tradition narrated by this man showing his bad .beliefs and vain doctrine. We turn away from mentioning it

Al-Hasan bin Yasar .٣١

[Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[٤٥

Al-Husayn bin Asad .٣٢

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions and said he was reliable of correct traditions.[٤٦] He narrated traditions from Hammad bin Eesa. Al-Husayn bin Suleiman narrated from him a tradition on the reward of ziyarah of Imam Husayn (a.s) [on Ashura.[٤٧

Al-Husayn bin Sa'eed bin Hammad al-Ahwazi .٣٣

He was reliable. He narrated traditions from Imam ar-Redha (a.s), Imam Abu Ja'far (a.s) and Imam Abul Hasan the third (a.s). He was the brother of al-Hasan bin Sa'eed whom we have mentioned above and mentioned the books he had written with his brother. He participated in narrating about five thousand and twenty traditions. He narrated from Imam Abul Hasan Musa (a.s), Imam Abul Hasan ar-Redha (a.s), Imam Abu Ja'far (a.s) and [others.[٤٨

Al-Husayn bin Sahl bin Noah .٣٤

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[٤٩] So did al-.Barqi

p: ۱۲۳

Al-Husayn bin Dawood al-Ya'qoobi .۳۵

[Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[۵۰

Al-Husayn bin Ali al-Qummi .۳۶

[Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[۵۱

Al-Husayn bin Muhammad al-Qummi .۳۷

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[۵۲] He narrated [from Imam ar-Redha (a.s) and al-Himyari narrated from him.[۵۳

Al-Husayn bin Muslim .۳۸

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[۵۴] So did al-Barqi. He narrated from Imam Abul Hasan (a.s) and Muhammad bin Isma'eel narrated [from him.[۵۵

(Al-Husayn bin Imam Musa bin Ja'far (a.s .۳۹

He was the son of Imam Musa al-Kadhim (a.s). Once, a Bedouin asked him about Imam al-Jawad (a.s) by saying, 'Who is this young man?' Al-Husayn said to him, 'This is the [guardian of the messenger of Allah.'[۵۶

Al-Husayn bin Yasar .۴۰

[Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[۵۷

Hafs al-Jawhari .۴۱

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[۵۸] So did al-[Barqi. He narrated from Imam al-Hadi (a.s) and ibn Eesa narrated from him.[۵۹

Hamza bin Ya'la al-Ash'ari al-Qummi Abu Ya'la .۴۲

He narrated from Imam ar-Redha (a.s) and Imam Abu Ja'far the second (a.s). He was a [reliable, notable man. He had written a book.[۶۰

Khalaf al-Basri .۴۳

Sheikh at-Toossi mentioned him as one of Imam al-Jawad, Imam ar-Redha, and Imam [Musa bin Ja'far al-Kadhim's companions.[۶۱

Khayran al-Khadim al-Qarateessi .۴۴

Al-Kashshi says, 'I found in the book of Muhammad bin al-Hasan bin Bandar al-Qummi with his handwriting that al-Husayn bin Muhammad bin Aamir had told him that Khayran al-Khadim (the servant) al-Qarateessi had said, 'I have performed the hajj at the time of Abu Ja'far Muhammad bin Ali bin Musa (al-Jawad). I asked about some servant who had a respectable position near Abu Ja'far (a.s). (After finding him) I asked him to take me to Abu Ja'far (a.s). When we arrived in Medina, he said to me, 'Get ready for I want to go to Abu Ja'far (a.s).' I went with him and when we were at the door, he asked permission and went in. When he was late, I asked about him and it was said to me that he had left. I was confused. While I was so, a servant came out of the house and asked me, 'Are you .Khayran? I said, 'Yes, I am.' He asked me to come in and I did

p: ۱۲۴

I found Abu Ja'far (a.s) standing on a bench with no rug to sit on. A servant brought a rug and spread it on the bench and Abu Ja'far (a.s) sat down. When I looked at him, I was filled with reverence, veneration and astonishment. I went to go up to the bench without steps and Abu Ja'far (a.s) pointed to the steps. I went up and greeted him. He replied to my greeting and gave me his hand. I took his hand, kissed it and put it on my face. He seated me with his hand. I took fast hold of his hand out of my astonishment and he left it in my hand (blessing and peace be on him). When I felt quiet, I set his hand free. Ar-Rayyan bin Shabib had said to me, 'When you go to Abu Ja'far (a.s), please say to him: your servant ar-Rayyan bin Shabib sends you his greetings and asks to pray Allah for him and for his

son.' When Abu Ja'far (a.s) began talking to me, I mentioned to him what ar-Rayyan had told me. Abu Ja'far (a.s) prayed Allah for ar-Rayyan but he did not pray for his son. I repeated that to him three times but he prayed for ar-Rayyan only without his son. I said goodbye to him and got up to leave. When I went towards the door, I heard him saying something but I could not understand it. The servant came after me. I asked him, 'What did my master said?' The servant said that Abu Ja'far (a.s) had said, 'Who is he that who thinks he guides to himself? He was born in the land of polytheists and when he lived there, he became worse than them, but when Allah wanted to guide him, He guided him.'[۶۲]

p: ۱۲۵

۴۵. Abu Hashim Dawood bin al-Qassim bin Isaaq bin Abdullah bin Ja'far bin Abu Talib al-Ja'fari

He had a high position near the infallible imams (a.s). He was a reliable, noble man.[۶۳] Sheikh at-Toossi says, 'He was from Baghdad. He was noble having a great position near the infallible imams (a.s). He had met some of them like Imam ar-Redha, Imam al-Jawad, Imam al-Hadi, Imam al-Askari and Imam al- Mahdi (peace be upon them). He narrated traditions from all of them. He composed good poetry and had written a book. He was preferred by the rulers.'[۶۴]

Al-Kulayni mentioned a tradition narrated by Dawood bin al-Qassim saying, 'Once, I went to Abu Ja'far (a.s) and I had three charters with me that were not signed with any name. I was uncertain whose ones they were and so I was distressed. He (Abu Ja'far) took one of them and said, 'This is Ziyad bin Shabib's' and took the other and said, 'This is of so-and-so'. I was astonished. He looked at me and smiled. I said, 'May I die for you! I am interested in eating clay. Would you please pray Allah for me?' He kept silent. Three days later, he said to me, 'O Abu Hashim, Allah has taken eating clay away from you.' After that, eating clay became too disgusted to me.'[۶۵]

۴۶. Dawood bin Mafanna as-Sarmi

He was from Kufa, surnamed as Abu Suleiman. He was the mawla of bani Qurra and then of bani Sarma. He narrated from Imam ar-Redha (a.s). He lived until the days of Imam al-Hadi (a.s).[۶۶] He narrated from Imam Abu Ja'far the second (a.s) and Ahmad bin Muhammad bin Eesa narrated from him a tradition about the reward of the ziyarah of Imam ar-Redha (a.s).[۶۷]

p: ۱۲۶

Dawood bin Ali al-Khuza'iy .۴۷

He defended Ahlul Bayt (a.s) and struggled for them. He offered his life, intellect, and passions to spread their virtues and exploits. He met serious harms and troubles for the sake of them. The police of the Abbasids and their inspectors chased him but he did not care for that and remained resistant announcing the virtues of the infallible imams (a.s) and criticizing the rulers of the Abbasids who had seized the wealth of the Muslim peoples and spent it on their pleasures and lusts instead of spending it on the development of the .economical and social life of the Muslims

Studying the life of this great hero requires an independent book. His life was full of jihad in the way of his beliefs and principles. He fought against the strongest government in the world at that time. He severely criticized the Abbasid rulers who had authority over most .of the countries in the world

Besides that he was one of the great men of political intellect and literature, he was one of the great ulama. He narrated from Imam ar-Redha (a.s) and Imam Abu Ja'far al-Jawad [(a.s). Ali bin al-Hakam narrated from him.[۶۸

Dawood bin Mahziyar .۴۸

[He was the brother of Ali bin Mahziyar the companion of Imam al-Jawad (a.s).[۶۹

Zakariyya bin Adam bin Abdullah bin Sa'd al-Ash'ari al-Qummi .۴۹

He was a reliable, noble man. He had a respectable position near Imam ar-Redha (a.s). [He had written a book.[۷۰

p: ۱۲۷

Al-Kashshi mentioned a tradition from Abdullah bin as-Salt al-Qummi saying, 'Once, I went to Abu Ja'far the second (a.s) at the last of his life and I heard him saying, 'May Allah reward Safwan bin Yahya, Muhammad bin Sinan and Zakariyya bin Adam with all good for they have been loyal to me.'[۷۱] This shows the high standing he had near the Imam (a.s).

Ali bin al-Musayyab says, "Once, I said to Imam ar-Redha (a.s), 'I live too far and I suffer too much in my way to you. I cannot come to you at every time. From whom would I take the rulings of my religion?' He said, 'From Zakariyya bin Adam al-Qummi who is trustworthy with religion and life.' When I left, I went to Zakariyya bin Adam and asked him about the questions I needed."[۷۲]

This tradition shows that Zakariyya was a jurisprudent and a religious authority from whom Muslims took fatwas. Historians have mentioned many news on praising him.

His companions and the narrators of his traditions ۵

۵۰. Sa'd bin Sa'd bin al-Ahwas al-Ash'ari al-Qummi

He was reliable. He narrated from Imam ar-Redha (a.s) and Imam al-Jawad (a.s). He had written a book.[۷۳] Imam al-Jawad (a.s) had prayed Allah for him and for Zakariyya bin Adam.

۵۱. Sahl bin Ziyad ar-Razi

An-Najashi said about him, 'He was weak and unreliable in traditions. Ahmad bin Muhammad bin Eesa accused him of exaggeration and lying and exiled him from Qum to ar-Riyy. He exchanged letters with Imam al-Askari (a.s) through Muhammad bin Abdul Hameed al-Attar. He had written a book called "at-Tawheed-monotheism".[۷۴] Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[۷۵]

p: ۱۲۸

Shathan bin al-Khalil an-Nayshabori .٥٢

[Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[٧۶

Abul Khayr Salih bin Abu Hammad ar-Razi .٥٣

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[٧٧] An-Najashi says, 'Salih bin Abu Hammad met Imam al-Hadi (a.s). He was ambiguous. He was known by some and denied by others. He had written some books such as "the Sermons of Imam [Ali".[٧٨

Salih bin Muhammad bin Sahl .٥۴

He was the agent of Imam al-Jawad (a.s) on the entails in Qum. Al-Kulayni mentioned a tradition from Ali bin Ibrahim that his father had said, "One day, I was with Abu Ja'far the second (a.s) when Salih bin Muhammad bin Sahl, who was entrusted with the entails in Qum, came to him and said, 'My master, would you exempt me from ten thousand (dirhams or dinars) that I have spent?' Abu Ja'far (a.s) said to him, 'You are exempted.' When Salih went out, Abu Ja'far (a.s) said, 'Someone takes the monies of the progeny of Muhammad, their orphans, poor and wayfarers and then comes to say: exempt me from them. Do you think he thought I would say to him: no, I would not? By Allah, Allah will ask [them on the Day of Resurrection about that insistingly."[٧٩

Salih bin Muhammad al-Hamadani .٥٥

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[٨٠] Al-Barqi mentioned him among the companions of Imam al-Hadi (a.s). Ibn Shahrashub in his book al-Manaqib mentioned him as one of the reliable, close companions of Abul Hasan Ali bin Muhammad (al-Hadi) (a.s). He narrated from Ibrahim bin Is~haq an-Nahawandi. Abu Salih Shu'ayb bin Eesa narrated from him about the reward of the ziyara of Imam ar-[Redha (a.s).[٨١

p: ١٢٩

Safwan bin Yahya al-Bajali .۵۶

Sheikh at-Toossi mentioned him as one of the companions of Imam al-Jawad, Imam al-Kadhim, and Imam ar-Redha (peace be on them).[٨٢] Safwan had been brought up with the intellect of Ahlul Bayt (a.s) and he imitated them in his conducts and guidance. He was one of the most pious, religious men in Islam and one of the best companions of the infallible imams (a.s) in his virtues and knowledge. We have to stop a little to talk about .him

His reliability .١

Narrators and historians had agreed unanimously on his reliability. Sheikh at-Toossi said, 'He was the most reliable man to the people of Hadith at his time.'[٨٣] An-Najashi said, 'He [is reliable, reliable.'[٨۴

His worship .٢

Safwan was one of the most devoted men in his worships at his time. He offered one hundred and fifty rak'as in every night and fasted for three months every year and paid [the zakat of his properties three times every year.[٨۵

His piety .٣

Safwan was one of the most pious people. Historians said that one day, some man asked him to carry two dinars with him to his (that man's) family in Kufa. Safwan said to him, 'My camels are hired and I have to take the permission of the tenants.'[٨۶] This was the .utmost level of piety

His covenant with his companions .۴

He had concluded a covenant with two of his pious companions in the Holy House (the Kaaba) that whoever from them died, the others should do for him as that which they would do for themselves of good deeds and charities. They kept sincerely to that covenant. The last of them who remained alive was Safwan. Whatever he did for himself, [he did the like for his two companions.[٨٧

His asceticism in life .۵

Safwan was ascetic in all sides of life. He refused authority. Imam Abul Hasan (a.s) said, ‘No two predatory wolves in sheep whose shepherds are absent are more harmful to the [religion of a Muslim than being fond of authority…but Safwan does not like authority.’[۸۸

His obedience to the infallible imams .۶

Safwan followed the infallible imams (a.s). He did never disagree with them or turn away from their guidance neither in saying nor in doing. Imam al-Jawad (a.s) had praised him for that. Ali bin al-Husayn bin Dawood al-Qummi said, ‘Once, I heard Abu Ja'far (a.s) mentioning Safwan bin Yahya and Muhammad bin Sinan and saying: may Allah be pleased with them for I am pleased with them. They have never dissented from me and [have never dissented from my father at all.’[۸۹

His jurisprudence .۷

Safwan was one of the most famous jurisprudents in his time. Al-Kashshi mentioned that Muhammad bin Sinan had said, ‘Whoever wants to ask about problematic questions let him come to me and whoever wants to ask about halal and haram (permissible and [impermissible things) let him go to the sheikh; he means Safwan bin Yahya.’[۹۰

His works .۸

Safwan had written about thirty books such as the books of Wudu’, Prayer, Fasting, the Hajj, Zakat, Marriage, Divorce, Obligations, Recommendations, Buying and Selling, Setting slaves free and Management, Good tidings and others.[۹۱] These books show that .he was so expert in jurisprudence

His death .۹

This great scholar had died in ۲۱۰ AH in Medina. Imam Abu Ja'far al-Jawad (a.s) sent the shroud and other requirements of burial and ordered Isma’eel bin Musa to offer the prayer on him.[۹۲] Then, he buried him in al-Baqee’ graveyard and so his life that he had .devoted to Allah, His messenger and Ahlul Bayt (a.s) had come to an end

p: ۱۳۱

Al-Abbas bin Umar al-Hamadani .۵۷

[Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[۹۳

Abdul Jabbar bin Mubarak an-Nahawandi .۵۸

[Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[۹۴

Abdurrahman bin Abu Najran .۵۹

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[۹۵] An-Najashi said, 'He narrated from Imam ar-Redha (a.s) and his father narrated from Imam Abu Abdullah (as-Sadiq)...Abdurrahman was trustworthy, trustworthy and reliable in what he narrated. He had written many books such as al-Mat'am wel Mashrab (foods and drinks), [Youm wa Laylah (a day and a night) and an-Nawadir (rarities).'[۹۶

He narrated from Imam Abul Hasan the second (a.s), Imam Abu Ja'far the second (a.s), [Abu Basir, Abu Jamilah, Abu Harun al-Makfoof, ibn Abu Umayr and others.[۹۷

His companions and the narrators of his traditions ۶

Abu Talib Abdullah bin as-Salt .۶۰

He was the mawla of bani Tamim bin Tha'laba. He was reliable from Imam al-Jawad's companions as Sheikh at-Toossi mentioned.[۹۸] It was mentioned that he had written to Abu Ja'far al-Jawad (a.s) asking his permission to elegize his father Imam ar-Redha (a.s). [Abu Ja'far (a.s) wrote to him, 'Elegize me and elegize my father!'[۹۹

Abdullah bin Muhammad ar-Razi .۶۱

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[۱۰۰] He was .unknown

Abdullah bin Muhammad bin Hussayn al-Khudhayni al-Ahwazi .۶۲

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[۱۰۱] An-Najashi said, 'He was trustworthy, trustworthy. He had written a book called "al-Masa'il lir-[Redha".[۱۰۲

Abdullah bin Muhammad bin Sahl bin Dawood .۶۳

p: ۱۳۲

[Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[١٠٣

Ali bin Asbat bin Salim .۶۴

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[١٠۴] An-Najashi said, 'He was from Kufa and he was reliable. He was Fatahite.[١٠۵] He argued on that with Ali bin Mahziyar through letters. They referred in that to Abu Ja'far the second (a.s) and then Ali bin Asbat renounced his belief and gave up. He had narrated from Imam ar-Redha (a.s) before. He was one of the most trustworthy and truthful people. He had written some books such as ad-Dala'il, at-Tafsir, al-Mazar, and a famous book on rarities.[١٠۶] He narrated from Imam Abul Hasan Musa al-Kadhim, Imam Abul Hasan ar-[Redha, Abu Ja'far the second (peace be upon them) and others.[١٠٧

Ali bin Bilal .۶۵

He was a reliable man from Baghdad. Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[١٠٨] An-Najashi said that he narrated from Imam Abul Hasan the [third and that he had written a book.[١٠٩

Ali bin Hadid bin Hakeem al-Mada'ini al-Azdi as-Sabati .۶۶

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[١١٠]An-Najashi said that he had written a book[١١١] and Imam al-Jawad (a.s) asked people to offer congregational prayer behind

him. Al-Kashshi mentioned that Abu Ali bin Rashid had said, "Once, I said to Abu Ja'far the second (a.s): may I die for you! Our companions have disagreed. Would I offer the prayer behind the companions of Hisham bin al-Hakam? He said, 'You would offer prayers behind Ali bin Hadid.' People did that."[١١٢] He narrated from Imam Abul Hasan al-Kadhim, Imam ar-Redha, Imam Abu Ja'far the second and others. Abu Ja'far, ibn Abu Umayr, ibn [Jumhur and other men narrated from him.[١١٣

p: ١٣٣

Ali bin Hassaan al-Wasity al-Munammis .۶۷

[Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[۱۱۴

Ali bin al-Husayn bin Ali bin Umar bin al-Husayn bin Ali bin Abu Talib .۶۸

He was from Imam al-Jawad's companions.[۱۱۵] He narrated from Ali bin Ja'far bin [Muhammad and Ali bin Mahziyar narrated from him.[۱۱۶

Ali bin al-Hakam .۶۹

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions. He narrated [from Suleiman bin Nuhayk and Ibrahim bin Hashim narrated from him.[۱۱۷

Ali bin Khalid .۷۰

He was a Zaydite and then he turned to believe in the imamate after he saw the miracles of Imam Abu Ja'far the second (a.s). He narrated some of the virtues and qualities of Imam al-Jawad (a.s). He narrated traditions from Imam al-Jawad (a.s), Ahmed bin al-Hasan bin Ali, Ahmed bin Abdus, Abdul Karim and others. Ibn Suma'a, al-Hasan bin [Muhammad, Sa'd bin Abdullah and others narrated from him.[۱۱۸

Ali bin Abdullah al-Qummi .۷۱

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[۱۱۹] An-Najashi [said, 'He was reliable from our companions. He had a book called "al-Istita'a".'[۱۲۰

Ali bin Abdullah al-Mada'ini .۷۲

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[۱۲۱] So did al-.Barqi

Ali bin Abdul Melik .۷۳

[Al-Barqi mentioned him as one of Imam al-Jawad's companions.[۱۲۲

Ali bin Muhammad bin Suleiman an-Nawfali .۷۴

He narrated from Imam Abu Ja'far the second (a.s) and Musa bin Ja'far narrated from

[him.[١٢٣

Ali bin Muhammad bin Harun bin Mahbob .٧۵

p: ١٣۴

[He was from Imam al-Jawad's companions.[۱۲۴

Ali bin Muhammad al-Alawi al-Hasani .۷۶

[Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[۱۲۵

Ali bin Muhammad al-Qalanisi .۷۷

[Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[۱۲۶

Ali bin Mahziyar .۷۸

He was one of the best companions of Imam al-Jawad (a.s) and one of the most famous :scholars with virtue and piety in his time. We would better talk a little about him

His converting to Islam .۱

Ali bin Mahziyar was a Christian and then Allah guided him to faith and he converted to [Islam and became one of the most loyal, devoted Muslims.[۱۲۷

His piety .۲

Ali bin Mahziyar was unequaled in his piety and obedience. From his worshipping was that when the sun rose, he prostrated himself to Allah and he did not raise his head from prostration until he prayed Allah for one thousand of his brothers as he prayed for himself. On his forehead there was like the knee of a camel because of his much [prostration for Allah.[۱۲۸

His reliability in narrations .۳

Historians had agreed unanimously on his reliability in narrating traditions. An-Najashi [said, 'He was reliable in his traditions that no one could accuse him of anything.'[۱۲۹

His works .۴

He had written a good collection of books showing his abundant knowledge. From among these books are the following: Wudu', Prayer, Zakat, Fasting, Hajj, Divorce, Punishments, Blood Money, at-Tafsir, The Virtues, Setting Slaves Free and Management, Gains,

Defects, Supplication, Courtesy and Chivalry, al-Mazar (shrine), Refuting the exaggerators, Recommendations, Inheritances, Khums, Witnesses, the Virtues of the Believers, Heroism, Reservation (Taqiyya), Hunting and Slaughtering, Asceticism, Drinks, Vows and Oaths and Penances, Letters (huroof), al-Qa'im (al-Mahdi), Good Tidings, Prophets, Rarities, the Letters of Ali bin Asbat, and other books.[۱۳۰] Most of these books are on jurisprudential subjects which show that he was one of the great jurisprudents in .Islam

p: ۱۳۵

The letters of Imam al-Jawad (a.s) to him .۵

Imam al-Jawad (a.s) sent many letters to Ali bin Mahziyar which shows the close relation :between them and the high position of Ali near the imam. Here are some of those letters

A. After the introduction, Imam al-Jawad (a.s) wrote to him, "Your book has come to me and I understood what you have mentioned in it. You have pleased me, may Allah please you. I pray the Sufficer, the Defender to save you from the intrigues of every intriguer inshallah…"[۱۳۱] This letter shows that Ali bin Mahziyar has offered a service to Imam al-Jawad's companions which has filled his blessed heart with pleasure and delight and .therefore he prayed Allah for him

B. In another letter Imam al-Jawad said, 'I understood what you mentioned about the affairs of the people of Qum; may Allah endow them with safety and deliverance. You pleased me with what you mentioned and you still do that; may Allah please you with Paradise and be contented with you for my contentment with you. I pray Allah for pardon and mercy and say: Allah is Sufficient for us and Most Excellent is He on Whom we [rely!'[۱۳۲

The letter shows that Ali bin Mahziyar has relieved the people of Qum from an ordeal that .made Imam al-Jawad (a.s) be pleased and pray Allah for him

C. In another letter Imam al-Jawad (a.s) wrote to him, '…Go to your house, may Allah make you to the best of houses in your life and your afterlife.'[۱۳۳] Imam al-Jawad (a.s) .ordered him to retire to his house after he had completed his services to him

p: ۱۳۶

D. In another letter Imam al-Jawad (a.s) said to him, '…I pray Allah to keep you safe from before you and from behind you and in all your states. Be delighted! I hope Allah to drive misfortunes away from you and I pray Allah to make it better to you that which He has determined to you to go on Sunday. Put off your going until Monday inshallah! May Allah be with you in your travel, keep your family, carry out your trusts for you and make you safe by His omnipotence.'[۱۳۴]

E. Once, Ali wrote to Imam al-Jawad (a.s) a letter asking him affluence and to permit him to dispose of the money of Imam al-Jawad (a.s) that was in his possession. Imam al-Jawad (a.s) replied to him, 'May Allah give more affluence to you and to those of your family whom you asked affluence for. O Ali, there is more than affluence from me to you. I pray Allah to be with you in affluence and good health, make you prosper with soundness, and suffice you with soundness, He is the Hearer of prayer.'[۱۳۵]

F. One day, Ali wrote a letter to Imam al-Jawad (a.s) asking him to pray Allah for him. Imam al-Jawad (a.s) replied to him, 'As for praying Allah for you that you asked me for, yet you do not know in what position Allah has made you to me. I might mention you with your name and surname with my great care and love to you besides that which I know in you. May Allah maintain to you the best of his blessings and be pleased with you, and make you get to the best of your intention and put you up in the Paradise with His mercy; He is the Hearer of prayer. May Allah save you, take you in His charge and keep misfortunes away from you by His mercy…'[۱۳۶]

p: ۱۳۷

G. From among the letters of Imam al-Jawad (a.s) to Ali is this letter that has been narrated by al-Hasan bin Sham'on. Imam al-Jawad (a.s) says, 'O Ali, may Allah reward you with the best of His reward, house you in His Paradise, save you from disgrace in this life and in the afterlife, and resurrect you with us. O Ali, I have tested you and tried you in loyalty, obedience, service, reverence and performance of your duties and if I say that I have not seen anyone like you, I might be truthful. May Allah reward you with the Gardens of Paradise. Neither your position nor your services in the hot and cold and in the day and night have been unknown to me. I pray Allah, when He will gather the creatures [on the Day of Punishment, to have enviable mercy on you. He is the Hearer of prayer.'[۱۳۷

This letter and the previous ones have given to Ali a bright picture about his high position near Imam al-Jawad (a.s) and that he was incomparable in his piety and devotedness. .Imam al-Jawad (a.s) did not forget the services and loyalty Ali had towards him

His narrations .۶

He had narrated four hundred and thirty traditions. He narrated from Imam al-Jawad (a.s), Imam Abul Hasan the third (al-Hadi) (a.s), Abu Dawood al-Mustarraq, Abu Ali bin Rashid, ibn Abu Umayr and others.[۱۳۸] With these words we end our research on this great companion who had devoted his life to serve Imam al-Jawad (a.s) until the imam .was so loyal to him and he loved him as much as love had a meaning

p: ۱۳۸

Ali bin Muyassar .٧٩

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[١٣٩] So did al-Barqi.

His companions and the narrators of his traditions ٧

Ali bin Nasr .٨٠.

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[١٤٠] So did al-Barqi.[١٤١]

Abul Husayn Ali bin Yahya .٨١

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[١٤٢]

Al-Qassim bin al-Husayn al-Bizenti .٨٢

He was the companion of Ayyoub bin Noah. Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[١٤٣]

Muhammad bin Ibrahim al-Hudhayni al-Ahwazi .٨٣

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[١٤٤] Hamdan al-Hudhayni said to Imam al-Jawad (a.s), 'My brother-he means Muhammad-has died.' Imam al-Jawad (a.s) said, 'May Allah have mercy on your brother. He was one of my closest Shia.'[١٤٥] He narrated from Imam Abu Ja'far (a.s) and Ali bin Mahziyar narrated from him.[١٤٦]

Muhammad bin Abu Zayd ar-Razi .٨٤

He was from Qum. Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[١٤٧] So did al-Qummi.

Muhammad bin Abul Sahban .٨٥

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[١٤٨] He narrated from Abdurrahman bin Abu Najran and Sa'd bin Abdullah narrated from him.[١٤٩]

Muhammad bin Abu Quraysh .۸۶

[Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[۱۵۰

Muhammad bin Abu Nasr .۸۷

[Al-Barqi mentioned him as one of Imam al-Jawad's companions.[۱۵۱

Abu Ali Muhammad bin Ahmed bin Hammad al-Mahmodi .۸۸

Al-Kashshi mentioned that Imam al-Jawad (a.s) had consoled him for the death of his father by writing to him, 'Your father has passed away and may Allah be pleased with him [and with you. He was praiseworthy near us and you will not be but so.'[۱۵۲

p: ۱۳۹

‘Muhammad bin Isma’eel bin Bazee .٨٩

Sheikh at-Toossi mentioned him as one of Imam ar-Redha and Imam al-Jawad's companions.[١٥٣] He was one of the best companions of the imams in his piety and religiousness. Here, we talk in brief about him.

(His relation with Imam ar-Redha (a.s

Muhammad had a close relation with Imam ar-Redha (a.s). He regarded him with high respect and reverence. Al-Husayn bin Khalid as-Sayrafi said, ‘Once, we were with Imam ar-Redha (a.s). We were a group of men. Muhammad bin Isma’eel was mentioned and Imam ar-Redha (a.s) said addressing his companions, ‘I wish that one like him were among you.’

He narrated from Imam ar-Redha (a.s) his saying, ‘Allah has at the gate of tyrants (in their courts as officials) some men whom He has guided with evidence and endowed with abilities in the land to protect through them His guardians and reform the affairs of Muslims. To them is the resort of the believers from harms, and to them is the resort of the needy of our Shia, and by them Allah relieves the fright of the believers in the courts of the unjust. These are the real believers. These are the trustees of Allah in His earth. These are lights among their fellows on the Day of Resurrection. Their light shines to the inhabitants of the heavens as stars shine to the inhabitants of the earth. From the lights of these people on the Day of Resurrection the afterlife will bright. By Allah, they are created for Paradise and the Paradise is created for them. Blessed are they with that. Would any of you get all that if he likes?’ He (Muhammad bin Isma’eel) said, ‘May I die for you! How is that?’ He said, ‘By being with them to please us through pleasing the believers of our Shia. O Muhammad, be one of them!’[١٥۴]

p: ١۴٠

(With Imam al-Jawad (a.s

Muhammad bin Isma'eel had a close relation with Imam al-Jawad (a.s) too. He believed in his imamate and he narrated from him some traditions concerning legal verdicts. He asked Imam al-Jawad (a.s) to give him a shirt that he had put on (had touched his body) to make it as his shroud. Imam al-Jawad (a.s) sent him one.[١٥٥]

His works

Muhammad bin Isma'eel had written some books such as "the Hajj", "the Reward of the Hajj" and some other books.[١٥۶]

Muhammad bin Isma'eel ar-Razi .٩٠

He narrated from Imam al-Jawad (a.s), Suleiman bin Ja'far al-Ja'fari and Sahl bin Ziyad. As-Sayyari narrated from him.[١٥٧]

Muhammad bin al-Hasan bin Abu Khalid al-Ash'ari .٩١

He narrated from Imam Abu Ja'far (a.s) and al-Husayn bin Sa'eed narrated from him.[١٥٨]

Muhammad bin al-Hasan bin Ammar .٩٢

He narrated from Imam Abu Ja'far al-Jawad (a.s) and Muhammad bin Khallad narrated from him.[١٥٩]

Muhammad bin al-Hasan bin Mahbob .٩٣

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[١۶٠]

Muhammad bin al-Hasan al-Wasiti .٩۴

He was one of Imam al-Jawad's companions.[١۶١] Al-Fadhl bin Shathan narrated that he had a high position near Imam Abu Ja'far (a.s) and that Imam Abul Hasan (a.s) had sent him some money when he was ill, enshrouded him and held obsequies when he died.[١۶٢]

Muhammad bin al-Hasan bin Shammon al-Basri .٩۵

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[١۶٣] Ibnul

Ghadha'iri said, 'Muhammad bin al-Hasan bin Shammon was from Basra...He was weak (in narration), collapsed and no one paid attention to him or to his narrations or anything ascribed to him.'[١۶۴]

p: ١۴١

An-Najashi said about him, 'He was very weak of bad beliefs. He believed that Imam Musa bin Ja'far (a.s) was alive (forever) and had not died. From his fabrications was that he claimed he had heard Imam Musa bin Ja'far (a.s) saying, 'Whoever tells you that he has nursed me, washed me (after death), enshrouded me, put me in a coffin, buried me and shook dust off his hand, do not believe him.' He also claimed that Imam Musa bin Ja'far (a.s) had said, 'Whoever asks about me, you say to him: He is alive, praise be to Allah. May Allah damn whoever asks about me and says that I died.' He had written some books such as "as-Sunan wel Aadab wa Makarimul Akhlaq; rules, morals and nobilities of character", "al-Ma'rifa; knowledge" and a book on rarities. He died when he was ۱۱۴ years old.[۱۶۵]

۹۶. Muhammad bin al-Husayn al-Ash'ari

He narrated from Imam Abu Ja'far al-Jawad (a.s) and Ali bin Mahziyar narrated from him.[۱۶۶]

۹۷. Abu Ja'far Muhammad bin al-Husayn bin Abul Khattab az-Zayyat al-Hamadani

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[۱۶۷] An-Najashi said about him, 'He is honorable of high rank and he is reliable. He has narrated too many traditions and is trustworthy in his narrations. He has written good books. From his books there are "at-Tawheed", "al-Ma'rifa wel-Bada'", "ar-Radd ala Ahl al-Qadar", "al-Lu'lu'a", "Wasaya al-A'imma" and "an-Nawadir".'[۱۶۸]

Muhammad bin al-Hasan had narrated one hundred and eghty-nine traditions. He narrated from Abu Dawood al-Munshid, ibn Abu Nasr, ibn Mahbob and others.[۱۶۹]

p: ۱۴۲

Muhammad bin Hamza al-Alawi .۹۸

He narrated from Imam al-Jawad (a.s). Ali bin Mahziyar said, "Once, Muhammad bin Hamza wrote to Abu Ja'far (a.s) saying, 'One of your mawali has ordered one hundred dirham for me. I often heard him saying: "all that is mine is for my master (Imam al-Jawad). He died and left this money without saying anything about it. He had two wives. One of them is in Baghdad but I do not know exactly where she is now and the other is in Qum. What do you order me to do with these one hundred dirhams?' Abu Ja'far (a.s) wrote to him, 'Pay to the two wives of this man their right in this money which is one eighth if he had a child but if he had no child, their right is one quarter and pay the rest as [charity to those whom you know they are in need of money.'[۱۷۰

This tradition shows that Imam al-Jawad (a.s) trusted in this man where he entrusted him .with his money to dispose of it in stead of him

Abu Abdullah Muhammad bin Khalid al-Barqi .۹۹

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[۱۷۱] He said he was reliable and had a book called an-Nawadir as mentioned in al-Fihrist. Ahmed bin Muhammad bin Eesa and Ahmed bin Abu Abdullah narrated from him. An-Najashi said, 'He was weak in traditions. He was a man of letters and had a good knowledge in history and the sciences of Arabic. He had written some books such as "at-Tanzeel wet-Ta'beer: revelation and expression", "Youm wa Laylah: a day and a night", "at-Tafsir", "Mecca wel '."Medina", "the Wars of al-Ouss wel Khazraj", "al-Ilal: causes" and "al-Khiteb: sermons

p: ۱۴۳

Ibnul Ghadha'iri said, 'His narrations are denied. He often narrates from weak narrators and depends on mursal[۱۷۲] traditions.[۱۷۳] Some researchers have depended on the opinion of Sheikh at-Toossi on this man and paid no attention to the opinions of an-Najashi and al-Ghadha'iri.

His companions and the narrators of his traditions ۸

Muhammad bin Salim bin Abdul Hameed .۱۰۰

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[۱۷۴]

Abu Ja'far Muhammad bin Sinan az-Zuhri al-Khuza'iy .۱۰۱

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[۱۷۵] He said in al-Fihrist that Muhammad bin Sinan had narrated the letter of Imam Abu Ja'far (a.s) to the people of Basra. An-Najashi said that Muhammad bin Sinan was very weak. Al-Fadhl bin Shathan said, 'I do not permit you to narrate the traditions of Muhammad bin Sinan.'[۱۷۶] Muhammad bin Sinan said when dying, 'Do not narrate anything from me. They were just books I had bought from the market.'[۱۷۷] His narrations were criticized and he was accused of exaggeration and carelessness in religion. Al-Kashshi said, "I have seen in some book of the exaggerators a tradition from al-Hasan bin Ali from al-Hasan bin Shu'ayb that Muhammad bin Sinan had said, 'Once, I went to Abu Ja'far the second (a.s) and he said to me, 'O Muhammad, how will you be if I damn you, disavow you and make you a trial to people to guide through you whomever I want and misguide through you whomever I want.' I said to him, 'You can do with your slave whatever you like, my master. You have power over all things.' Then he said, 'O Muhammad, you are a slave that has been loyal to Allah. I prayed Allah for you but He refused except to guide through you many people and misguide through you many people.'[۱۷۸] There are many other denied traditions and superstitions like this one that had been narrated from him.

p: ۱۴۴

Abu as-Sahban Muhammad bin Abdul Jabbar al-Qummi .۱۰۲

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions. It was mentioned in al-Wajeeza, al-Bulgha and Mushtarakat al-Kadhimi that he was [reliable.[۱۷۹

Muhammad bin Abdullah al-Mada'ini .۱۰۳

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions[۱۸۰] and added that he had joined Imam Musa bin Ja'far al-Kadhim (a.s) when he had been taken from [Medina to Baghdad.[۱۸۱

Abu Ja'far Muhammad bin Abdullah bin Mihran al-Karkhi .۱۰۴

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions and added that he was accused of exaggeration and weakness in narration.[۱۸۲] An-Najashi said, 'He was exaggerator, liar and of bad beliefs. This was well-known about him. He had written some books such as "al-Mamdohin wel Mathmomin: the praised and the dispraised", "Maqtal Abul Khattab: the murder of Abul Khattab", "al-Malahim: heroisms", "at-Tabsira: enlightenment" and "an-Nawadir: rarities" which was the nearest of his books to the truth [while the others were full of confusion, ambiguities and nonsense.'[۱۸۳

Abu Bashir Muhammad bin Abda .۱۰۵

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions without [describing him.[۱۸۴

Muhammad bin al-Faraj ar-Rakhji .۱۰۶

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[۱۸۵] He was from the notables of the Shia. When Imam Muhammad al-Jawad (a.s) died, the Shia gathered together in this man's house to know the next imam after Imam al-Jawad .(a.s).[۱۸۶] He had good traditions mentioned by historians

Muhammad bin Nasr an-Nab .۱۰۷

[Al-Barqi mentioned him as one of Imam al-Jawad's companions.[۱۸۷

p: ۱۴۵

Muhammad bin Nasr .١٠٨

[Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[١٨٨

Muhammad bin Noah .١٠٩

[Al-Barqi mentioned him as one of Imam al-Jawad's companions.[١٨٩

Muhammad bin al-Waleed al-Khazzaz al-Kirmani .١١٠

[Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[١٩٠

Muhammad bin Younus bin Abdurrahman .١١١

Sheikh at-Toossi mentioned him as one of Imam ar-Redha's companions and another time of Imam al-Jawad's companions.[١٩١] Al-Kashshi mentioned that when the Abbasid government forced ibn Abu Umayr to mention the names of the Shia to be imprisoned, he refused and so he was whipped one hundred times and he was about to reveal their names out of torture but when he heard Muhammad bin Younus saying: "O Muhammad bin Umayr, remember your standing before Allah (on the Day of Resurrection)", he [tolerated the torture and did not reveal the names.[١٩٢

Al-Mukhtar bin Ziyad al-Abdi al-Basri .١١٢

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions and added that [he was reliable.[١٩٣

Marwak bin Ubayd bin Abu Hafsah .١١٣

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[١٩٤] An-Najashi mentioned that Muhammad bin Mas'ood had said, "Once, I asked Ali bin al-Hasan about Marwak bin Ubayd and he said, 'He is reliable and truthful'."[١٩٥] Sheikh at-Toossi .mentioned in al-Fihrist that Marwak had written a book

Musaddiq bin Sadaqa al-Madayini .١١٤

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[١٩۶] He saw Imam as-Sadiq (a.s) and narrated from him and he narrated from Imam Musa bin Ja'far

.al-Kadhim (a.s). He was one of the great ulama and jurisprudents

p: ١۴۶

Mo’awiya bin Hakeem bin Ammar ad-Duhni .١١۵

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[١٩٧]An-Najashi said, ‘Mo’awiya bin Hakeem is a reliable, noble man from the companions of Imam ar-Redha (a.s). Abu Abdullah al-Husayn bin Ubaydillah said he had heard his sheikhs saying, ‘Mo’awiya bin Hakeem had narrated twenty-four traditions only. He had some books such as “at-Talaq: divorce”, “al-Haydh: menstruation”, “al-Fara’idh: obligations”, “an-Nikah: marriage”, “al-Hudud: punishments”, “ad-Diyaat: blood monies” and a book of [rarities. Al-Kashshi said, ‘He was a Fatahite[١٩٨] and he was fair and knowledgeable.’[١٩٩

Munthir bin Qabos .١١۶

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[٢٠٠] An-Najashi said, ‘Munthir bin Muhammad bin Sa’eed bin Abul Jahm al-Qabosi Abul Qassim was from the progeny of Qabos bin an-Nu’man bin al-Munthir...he was trustworthy from a great honorable house. He had written some books such as “Wufod al-Arab ila an-Nabiy: the delegations of the Arabs to the Prophet”, “Jami’ al-Fiqh: collection of jurisprudence”, “al-[Jamal: the camel”, “Siffeen” and “al-Gharaat: raids”.[٢٠١

Abul Husayn Mansor bin al-Abbas ar-Razi .١١٧

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions one time and another as one of Imam al-Hadi’s companions.[٢٠٢] An-Najashi said, ‘He lived and died in [Baghdad. He was not exactly known to be honest. He had a book on rarities.[٢٠٣

Musa bin Dawood al-Ya’qobi .١١٨

Sheikh at-Toossi mentioned him as one of Imam al-Jawad and Imam al-Hadi’s .companions.[٢٠۴]He was unknown

Musa bin Dawood al-Minqari .١١٩

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[٢٠۵] He was .unknown

His companions and the narrators of his traditions ٩

Musa bin Abdullah bin Abdul Melik bin Hisham .١٢٠

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[٢٠۶] He was .unknown

'Musa bin Umar bin Bazee .١٢١

He was the mawla of al-Mansor. Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[٢٠٧] An-Najashi said, 'He was reliable from Kufa and had a book.'[٢٠٨] It was mentioned in al-Wajeeza, al-Bulgha and al-Khulasah that he was .reliable

Musa bin al-Qassim bin Mo'awiya bin Wahab al-Bajali .١٢٢

Sheikh at-Toossi mentioned him as one of Imam ar-Redha and Imam al-Jawad's companions.[٢٠٩] An-Najashi said, 'He was a reliable noble man of clear traditions and a good way in narration. He had written some books such as "Wudu", "Prayer", "Zakat", "Hajj", "Marriage", "Divorce", "Punishments", "Blood money", "Witnesses", "Oaths and [Vows", "Morals of the believers", "al-Jami': the collector" and "Etiquettes".'[٢١٠

Noah bin Shu'ayb al-Baghdadi .١٢٣

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions and quoted [from al-Fadhl bin Shathan that Noah was a benevolent, pious jurisprudent.[٢١١

Harun bin al-Hasan .١٢۴

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[٢١٢] An-Najashi said, 'He was reliable and truthful. He narrated from his father and had a book on [rarities.'[٢١٣

Yazdad .١٢۵

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[٢١۴] He was .unknown

Abu Ja'far al-Basri .۱۲۶

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[۲۱۵] Al-Kashshi considered him as reliable when he mentioned that al-Fadhl bin Shathan had said, ‘Abu Ja'far al-Basri narrated to me. He was reliable, pious and virtuous.’[۲۱۶]

p: ۱۴۸

Abul Hussayn .۱۲۷

[Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[۲۱۷

Abu Khidash al-Mihri al-Basri .۱۲۸

[Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[۲۱۸

Abu Sara .۱۲۹

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[۲۱۹] He was .unknown

Abu Sukayna al-Kufi .۱۳۰

Sheikh at-Toossi mentioned him as one of Imam al-Jawad's companions.[۲۲۰] He was .unknown

:As for the women who narrated from Imam al-Jawad (a.s), they were

Zaynab bint Muhammad bin Yahya .۱۳۱

[Sheikh at-Toossi mentioned her as one of Imam al-Jawad's companions.[۲۲۱

Zahra' Umm Ahmed .۱۳۲

Sheikh at-Toossi mentioned her as of the women who had had the honor of asking Imam [al-Jawad (a.s) about legal questions.[۲۲۲

Here, our talk on some of Imam al-Jawad's companions comes to an end. Among those companions there were famous men of intellect, knowledge and literature at that time. This number of Imam al-Jawad's companions shows the abundant treasures of .knowledge he had, for they accompanied him to ladle from the springs of his knowledge

Footnote

.Rijal at-Toossi, p.۳۹۷ [۱]

.Rijal al-Barqi, p.۵۷ [۲]

.Rijal al-Kashshi, vol.٢ p.٨۶٩ [٣]

.Rijal al-Kashshi, vol.٢ p.٨۶٩ [۴]

.Vol.١ p,١۶٩ [۵]

.Tanqeeh al-Maqal, vol. ١ p.٣۶-٣٧ [۶]

.Ibid., vol.١ p.٣۵ [٧]

.Rijal al-Kashshi, vol. ٢ p.٨٣٣ [٨]

.Rijal al-Kashshi, vol. ٢ p.٨٣۴ [٩]

.Mu'jam Rijal al-Hadith, vol. ٢ p.١٠٢ [١٠]

.Rijal al-Kashshi, vol. ٢ p.٨٣١ [١١]

.Rijal at-Toossi, p.٣٩٩ [١٢]

.Mu'jam Rijal al-Hadith, vol. ٢ p.٢٣۵-٢۴٢ [١٣]

.Rijal an-Najashi, p.٧۵ [١۴]

.Rijal at-Toossi, p.٣٩٨ [١۵]

A mursal tradition is a tradition that is narrated without a series of narrators or the [١۶] .narrators are unknown

p: ١۴٩

.Mu'jam Rijal al-Hadith, vol. ۲ p. ۲۶۷-۲۷۴ [۱۷]

.Tanqeeh al-Maqal, vol.۱ p.۸۱ [۱۸]

.Rijal an-Najashi, p.۷۹ [۱۹]

.Mu'jam Rijal al-Hadith, vol. ۲ p.۳۰۳ [۲۰]

.Ibid., p.۳۵۰-۳۵۱ [۲۱]

.Rijal at-Toossi, p.۳۹۸ [۲۲]

.Mu'jam Rijal al-Hadith, vol. ۳ p.۳۱ [۲۳]

.Ibid., p.۳۲ [۲۴]

.Rijal at-Toossi, p.۳۹۷ [۲۵]

.An-Najashi, p.۱۰۵ [۲۶]

.Mu'jam Rijal al-Hadith, vol. ۳ p.۲۷۷ [۲۷]

.Rijal at-Toossi, p.۳۹۹ [۲۸]

.An-Najashi, p.۱۲۰ [۲۹]

.Rijal at-Toossi, p.۳۹۹ [۳۰]

.Mu'jam Rijal al-Hadith, vol. ۴ p.۱۳۰ [۳۱]

.Rijal at-Toossi, p.۳۹۹ [۳۲]

.Rijal at-Toossi, p.۳۹۹ [۳۳]

.Mu'jam Rijal al-Hadith, vol. ۴ p.۱۳۹ [۳۴]

.Al-Ghayba, p.۳۵۰ [۳۵]

Basmalah is saying "bismillahirrahman ar-raheem: in the name of Allah, the [۳۶] .“Beneficent, the Merciful

.Rijal al-Kashshi, vol.۲ p.۷۷۹-۸۰۰ [۳۷]

.Rijal al-Barqi, p.۵۶ [۳۸]

.Rijal an-Najashi, p.۵۸ [۳۹]

.Rijal an-Najashi, p.۶۰ [۴۰]

.Mu'jam Rijal al-Hadith, vol.۴ p.۲۷۰ [۴۱]

.Rijal at-Toossi, p.۴۰۰ [۴۲]

.Rijal an-Najashi, p.۶۱ [۴۳]

.Rijal at-Toossi, p.۴۰۰ [۴۴]

.Ibid [۴۵]

.Rijal at-Toossi, p.۴۰۰ [۴۶]

.Mu'jam Rijal al-Hadith, vol.۵ p.۲۰۱ [۴۷]

.Mu'jam Rijal al-Hadith, vol.۵ p.۲۴۸ [۴۸]

.Rijal at-Toossi, p.۴۰۰ [۴۹]

.Ibid [۵۰]

.Ibid [۵۱]

.Rijal at-Toossi, p.۴۰۰ [۵۲]

.Mu'jam Rijal al-Hadith, vol.۶ p.۸۴ [۵۳]

.Rijal at-Toossi, p.۴۰۰ [۵۴]

.Mu'jam Rijal al-Hadith, vol.۶ p.۹۱ [۵۵]

.Ibid., p.۹۸ [۵۶]

.Rijal at-Toossi, p.۴۰۰ [۵۷]

[۵۸] Ibid.

[۵۹] Rijal al-Barqi, p.۴۵۶.

[۶۰] Rijal an-Najashi, p.۱۴۱.

[۶۱] Rijal at-Toossi, p.۴۰۱.

[۶۲] Rijal al-Kashshi, vol.۲ p.۸۶۷-۸۶۸.

[۶۳] Rijal an-Najashi, p.۱۱۳.

[۶۴] Mu'jam Rijal al-Hadith, vol.۷ p.۱۲۱.

[۶۵] Usul al-Kafi, p.۵۶۹.

[۶۶] Rijal an-Najashi, p.۱۱۶.

[۶۷] Mu'jam Rijal al-Hadith, vol.۷ p.۱۳۰.

[۶۸] Ibid., p.۱۴۸.

[۶۹] Rijal at-Toossi, p.۴۰۱.

[۷۰] Rijal an-Najashi, p.۱۲۴.

[۷۱] Rijal al-Kashshi, vol.۲ p.۷۹۲.

[۷۲] Ibid., p.۸۵۸.

p: ۱۵۰

[۷۳] Rijal an-Najashi, p.۱۲۷.

[۷۴] Rijal an-Najashi, p.۱۳۲.

[۷۵] Rijal at-Toossi, p.۴۰۱.

[۷۶] Ibid., p.۴۰۲.

[۷۷] Ibid.

[۷۸] Rijal an-Najashi, p.۱۴۰.

[۷۹] Usool al-Kafi, vol.۱ p.۱۳۰.

[۸۰] Rijal at-Toossi, p.۴۰۲.

[۸۱] Mu'jam Rijal al-Hadith, vol.۹ p.۸۶.

[۸۲] Rijal at-Toossi, p.۴۰۲.

[۸۳] Ibid.

[۸۴] Rijal an-Najashi, p.۱۳۹.

[۸۵] Rijal an-Najashi, p.۱۴۰.

[۸۶] Rijal an-Najashi, p.۱۴۰.

[۸۷] Ibid.

[۸۸] Rijal al-Kashshi, vol.۲ p.۷۹۳.

[۸۹] Rijal al-Kashshi, vol.۲ p.۷۹۳.

[۹۰] Rijal al-Kashshi, vol.۲, p.۷۹۶.

[۹۱] Rijal an-Najashi, p.۱۴۰.

[۹۲] Rijal al-Kashshi, vol.۲ p.۷۹۲.

[۹۳] Rijal at-Toossi, p.۴۰۴.

[۹۴] Rijal at-Toossi, p.۴۰۴.

[۹۵] Rijal at-Toossi, p.۴۰۴.

[۹۶] Rijal an-Najashi, p.۱۶۳-۱۶۴.

[۹۷] Mu'jam Rijal al-Hadith, vol.۹ p.۳۱۲.

[۹۸] Rijal at-Toossi, p.۴۰۳.

[۹۹] Rijal al-Kashshi, vol.۲ p.۸۳۴.

[۱۰۰] Rijal at-Toossi, p.۴۰۳.

[۱۰۱] Rijal at-Toossi, p.۴۰۳.

[۱۰۲] Rijal an-Najashi, p.۱۵۷.

[۱۰۳] Rijal at-Toossi, p.۴۰۳.

[۱۰۴] Ibid.

[۱۰۵] A sect believing that Abdullah al-Aftah the son of Imam Ja'far as-Sadiq (s) was the imam after his father.

[۱۰۶] Rijal an-Najashi, p.۲۵۲.

[۱۰۷] Mu'jam Rijal al-Hadith, vol.۱۱ p.۲۶۰.

[۱۰۸] Rijal at-Toossi, p.۴۰۴.

[۱۰۹] Rijal an-Najashi, p.۲۷۸.

[۱۱۰] Rijal at-Toossi, p.۴۰۳.

[۱۱۱] Rijal an-Najashi, p.۲۷۴.

[۱۱۲] Rijal al-Kashshi, vol.۲ p.۸۴۰.

[۱۱۳] Mu'jam Rijal al-Hadith, vol.۱۱ p.۳۳۳.

.Rijal at-Toossi, p.۴۰۴ [۱۱۴]

.Ibid., p.۴۰۲ [۱۱۵]

.Mu'jam Rijal al-Hadith, vol.۱۱ p.۳۶۵ [۱۱۶]

.Mu'jam Rijal al-Hadith, vol.۱۱ p.۳۸۱ [۱۱۷]

.Ibid., vol.۱۲ p.۷-۸ [۱۱۸]

.Rijal at-Toossi, p.۴۰۴ [۱۱۹]

.Rijal an-Najashi, p.۲۵۴ [۱۲۰]

.Rijal at-Toossi, p.۴۰۳ [۱۲۱]

.Rijal al-Barqi, p.۵۷ [۱۲۲]

.Mu'jam Rijal al-Hadith, vol.۱۲ p.۱۴۷ [۱۲۳]

.Ibid., p.۱۶۵ [۱۲۴]

.Rijal at-Toossi, p.۴۰۳ [۱۲۵]

.Ibid., p.۴۰۴ [۱۲۶]

.Rijal al-Kashshi, vol.۲ p.۸۲۴, Rijal an-Najashi, p.۲۵۳ [۱۲۷]

.Rijal al-Kashshi, vol.۲ p.۸۲۵ [۱۲۸]

.Rijal an-Najashi, p.۲۵۳ [۱۲۹]

p: ۱۵۱

.Rijal an-Najashi, p.٢٥٣ [١٣٠]

.Rijal al-Kashshi, vol.٢ p.٨٢۶ [١٣١]

.Ibid [١٣٢]

.Ibid [١٣٣]

.Rijal al-Kashshi, vol.٢ p.٨٢۶ [١٣۴]

.Rijal al-Kashshi, vol. ٢, p.٨٢۶-٨٢٧ [١٣۵]

.Ibid., p.٢٨۶ [١٣۶]

.Al-Ghayba, p.٣۴٩ [١٣٧]

.Mu'jam Rijal al-Hadith, vol.١٢ p.٢١٧ [١٣٨]

.Rijal at-Toossi, p.۴٠۴ [١٣٩]

.Ibid [١۴٠]

.Rijal al-Barqi, p.۵٧ [١۴١]

.Rijal at-Toossi, p.۴٠۴ [١۴٢]

.Rijal at-Toossi, p.۴٠۴ [١۴٣]

.Ibid., p.۴٠۵ [١۴۴]

.Rijal al-Kashshi, vol.٢ p.٨٣۵ [١۴۵]

.Mu'jam Rijal al-Hadith, vol.١۴ p.٢٢۵ [١۴۶]

.Rijal at-Toossi, p.۴٠٧ [١۴٧]

.Ibid [١۴٨]

.Mu'jam Rijal al-Hadith, vol.١۴ p.٢۶۴ [١۴٩]

.Rijal at-Toossi, p.۴٠٧ [١۵٠]

[۱۵۱] Rijal al-Barqi, p.۵۷.

[۱۵۲] Rijal al-Kashshi, vol.۲ p.۳۰۳.

[۱۵۳] Rijal at-Toossi, p.۴۰۵.

[۱۵۴] Mu'jam Rijal al-Hadith, vol. ۱۵ p.۱۰۷.

[۱۵۵] Rijal al-Kashshi, vol.۲ p.۸۳۵.

[۱۵۶] Rijal an-Najashi, p.۳۳۰.

[۱۵۷] Mu'jam Rijal al-Hadith, vol.۱۵ p.۲۲۶.

[۱۵۸] Ibid.

[۱۵۹] Mu'jam Rijal al-Hadith, vol.۱۵ p.۲۷۴.

[۱۶۰] Rijal at-Toossi, p.۴۰۸.

[۱۶۱] Ibid.

[۱۶۲] Rijal al-Kashshi, vol.۲ p.۸۳۲.

[۱۶۳] Rijal at-Toossi, p.۴۰۷.

[۱۶۴] Mu'jam Rijal al-Hadith, vol.۱۵ p.۲۴۸.

[۱۶۵] Rijal an-Najashi, p.۳۳۵-۳۳۶.

[۱۶۶] Mu'jam Rijal al-Hadith, vol.۱۵ p.۳۲۳.

[۱۶۷] Rijal at-Toossi, p.۴۰۷.

[۱۶۸] Rijal an-Najashi, p.۳۳۴.

[۱۶۹] Mu'jam Rijal al-Hadith, vol.۱۵ p.۲۲۹.

[۱۷۰] Tanqeeh al-Maqal, vol.۳ p.۱۱۰.

[۱۷۱] Rijal at-Toossi, p.۴۰۴.

A mursal tradition is a tradition whose series of narrators is cut or it is without [۱۷۲] .narrators or the narrators are unknown

.Tanqeeh al-Maqal, vol.۳ p.۱۱۳ [۱۷۳]

.Rijal at-Toossi, p.۴۰۶ [۱۷۴]

.Rijal at-Toossi, p.۴۰۵ [۱۷۵]

.Tanqeeh al-Maqal, vol.۳ p.۱۲۴ [۱۷۶]

.Ibid [۱۷۷]

.Rijal al-Kashshi, vol.۲ p.۴۴۹ [۱۷۸]

.Tanqeeh al-Maqal, vol.۳ p.۱۳۵ [۱۷۹]

.Rijal at-Toossi, p.۴۰۶ [۱۸۰]

.Tanqeeh al-Maqal, vol.۳ p.۱۴۵ [۱۸۱]

.Rijal at-Toossi, p.۴۰۶ [۱۸۲]

.Rijal an-Najashi, p.۳۵۰ [۱۸۳]

.Rijal at-Toossi, p.۴۰۵ [۱۸۴]

p: ۱۵۲

[۱۸۵] Rijal at-Toossi, p.۴۰۵.

[۱۸۶] Tanqeeh al-Maqal, vol.۳ p.۱۷۱.

[۱۸۷] Rijal al-Barqi, p.۵۷.

[۱۸۸] Rijal at-Toossi, p.۴۰۵.

[۱۸۹] Rijal al-Barqi, p.۵۷.

[۱۹۰] Rijal at-Toossi, p.۴۰۶.

[۱۹۱] Ibid.

[۱۹۲] Rijal al-Kashshi, vol.۲ p.۸۵۵.

[۱۹۳] Rijal at-Toossi, p.۴۰۶.

[۱۹۴] Ibid.

[۱۹۵] Rijal al-Kashshi, vol.۲ p.۸۳۵.

[۱۹۶] Rijal at-Toossi, p.۴۰۶.

[۱۹۷] Ibid.

[۱۹۸] The Fatahites were a group of people believing in the imamate of Imam Ja'far as-Sadiq (s) and after him in the imamate of his son Abdullah al-Aftah.

[۱۹۹] Rijal al-Kashshi, vol.۲ p.۶۳۵.

[۲۰۰] Rijal at-Toossi, p.۴۰۷.

[۲۰۱] Rijal an-Najashi, p.۴۱۸.

[۲۰۲] Rijal at-Toossi, p.۴۰۷.

[۲۰۳] Rijal an-Najashi, p.۴۱۳.

[۲۰۴] Rijal at-Toossi, p.۴۰۷.

[۲۰۵] Rijal at-Toossi, p.۴۰۵.

[۲۰۶] Ibid.

[۲۰۷] Rijal at-Toossi, p.۴۰۵.

[۲۰۸] Rijal an-Najashi, p.۴۰۹.

[۲۰۹] Rijal at-Toossi, p.۴۰۵.

[۲۱۰] Rijal an-Najashi, p.۴۰۵.

[۲۱۱] Rijal at-Toossi, p.۴۰۸.

[۲۱۲] Ibid.

[۲۱۳] Rijal an-Najashi, p.۴۳۹.

[۲۱۴] Rijal at-Toossi, p.۴۰۸.

[۲۱۵] Ibid., p.۴۰۹.

[۲۱۶] Rijal al-Kashshi, vol.۲ p.۸۳۲.

[۲۱۷] Rijal at-Toossi, p.۴۰۸.

[۲۱۸] Rijal at-Toossi, p.۴۰۸.

[۲۱۹] Ibid., p.۴۰۹.

[۲۲۰] Ibid.

[۲۲۱] Rijal at-Toossi, p.۴۰۹.

[۲۲۲] Ibid.

(The age of Imam al-Jawad (a.s

(The age of Imam al-Jawad (a.s

The age of Imam Abu Ja'far al-Jawad (a.s) was one of the brightest and most wonderful

Islamic ages. It was distinguished by its scientific rise and intellectual development. Muslims and other than Muslims remained living for generations and centuries on the .tables of the intellectual and scientific treasures that had been established in that age

We have to talk-in brief- about the aspects of the life in the age of Imam al-Jawad (a.s). Studying that age has become inevitable for researchers because it uncovers the .dimensions of personality, leads to its intellectual sides and all its other sides

p: ۱۵۳

Cultural life

Cultural life

The cultural life in that age is considered as one of the most prominent aspects of life in all the Islamic ages at all. Cultural movements have flourished, sciences have spread widely, institutes have been established, public libraries have spread everywhere and people .came to seek knowledge eagerly

Nicholson says, 'The vast area of the Abbasid State, its abundant wealth and the prosperity of trade had a great influence on the cultural renaissance that the East had never witnessed before until it seemed that all people from the caliph to the meanest person in the society had suddenly become students seeking knowledge or at least assistants to literature. During the reign of the Abbasid State, people traveled through three continents looking for sources of knowledge to come back to their countries like bees carrying with them honey to the eager students. Then, they classified, by virtue of their great efforts, what they had got in books that they were like the encyclopedias of today which had the greatest favor on conveying these modern sciences to us in a way [unexpected before..'[١

Cultural centers

:The cultural centers at the time of Imam al-Jawad (a.s) were

Yathrib .١

Yathrib (Medina) was one of the most important scientific centers in that age. The school of Ahlul Bayt (a.s) had been established there and included the best jurisprudents and narrators who made every effort to record the traditions of the infallible imams of Ahlul Bayt (a.s) for these traditions were as the spirit and essence of Islam. In Yathrib, the school of Successors had also been established. It was a jurisprudential school that took jurisprudence from the traditions narrated by the Prophet's companions or due to opinion .and analogy

p: ١٥۴

Kufa .٢

Kufa came after Yathrib in its importance. The great mosque in Kufa was one of the most important Islamic institutes and schools. Many seminars were held in this mosque. The general sphere of study was on the Islamic sciences such as jurisprudence, tafsir .(interpretation of the Qur'an), Hadith and other branches

Kufa had adopted the Alawite doctrine and its school was interested in the knowledge of Ahlul Bayt (a.s). Al-Hasan bin Ali al-Washsha' said, 'I have seen in this mosque (the mosque of Kufa) nine hundred sheiks each saying: Ja'far bin Muhammad (as-Sadiq) has [told me so-and-so...'[٢

It was not only jurisprudence that was dealt with in the school of Kufa, but also grammar was studied and taught. In Kufa, a school of grammarians had been established. From the famous scholars of this school was al-Kisa'iy, whom ar-Rasheed (the Abbasid caliph) had entrusted to teach his two sons al-Ameen and al-Ma'moon. Worth mentioning is that grammar has been established by Imam Ali (a.s). It was he who had classified the bases .and rules of Arabic grammar

Basra .٣

Basra was a very important center of grammar. The first one who had established the base of the school of Basra was Abul Aswad ad-Du'ali, the disciple of Imam Ali (a.s). This school competed with the school of Kufa. The grammarians of Basra were called (people of logic) to be distinguished from the grammarians of Kufa. One of the most prominent scholars of this school of grammar was Seebwayh the Persian who had written a book called "the book of Seebwayh" that is the maturest book in Arabic. De Beaur[٣] says, 'If we look at the book of Seebwayh, we shall find it a mature work and a great effort. Later scholars have said it must be a fruit of cooperative efforts of scientists like the Canon of [Avicenna.'[٤

p: ١٥٥

As Basra was a field for grammar it was a school of Tafsir, one of whose prominent ulama was Abu Amr bin al-Ala'. It was also a school of prosody whose bases had been established by al-Khalil bin Ahmed the author of "al-Ayn" which was the first dictionary in .the Arabic language

Baghdad .۴

Baghdad had flourished with many scientific and cultural movements. Institutes and schools had spread everywhere and nothing was easier than knowledge which had been at hand to everyone. Baghdad had not specialized in a certain branch of knowledge like the other Islamic centers, but it had all sciences besides all kinds of arts. Baghdad had been the greatest scientific center in that age. Students from all sides of the worlds came to it seeking knowledge. (Augustan Le Bon) says, 'Scientists, artists and men of literature from all nations and countries; Greeks, Persians, Copts and others came to Baghdad and made it the center of culture in the world.' Abul Faraj al-Isfahani said that al-Ma'moon was often alone with philosophers. He liked their company and felt pleased with their discussions though he knew that people of knowledge were the choice of Allah from [among His creatures and the elite of His people.[۵

Prevailing sciences

Sciences of the Qur'an .۱

:From among the sciences of the Qur'an, there are

A. Recitation

This branch of knowledge studies the recitation of the Qur'an. It has been found in seven ways and each way is ascribed to a reciter. From the famous reciters in the Abbasid age were Yahya bin al-Harith ath-Thimari (d.۱۵۴ AH), Hamza bin Habib az-Zayyat (d.۱۵۶ AH), [Abu Abdurrahman al-Muqri (d. ۲۱۳ AH) and Khalaf bin Hisham al-Bazzaz (d. ۲۲۹ AH).[۶

(B. Tafsir (interpretation

It is the interpretation of the Holy Qur'an and explaining its meanings. The commentators of the Holy Qur'an had two ways in their interpretations.

The first is the interpretation due to the transmitted sayings of the Prophet (a.s) and the infallible imams. This is the way that has been followed by most of the Shia commentators like in Tafsir al-Qummi, Tafsir al-Askari and Tafsir al-Burhan. Their evidence on that is that the infallible imams were singled out with the knowledge of the Qur'an as it was in its reality and fact.

Imam Abu Ja'far al-Baqir (a.s) says, 'No one can claim that he has (the knowledge of) all the Qur'an; its esoteric and apparent knowledge except the guardians.'[۷] There are many evidences proving that we must refer to the infallible imams in interpreting the Qur'an.

Sheikh at-Toossi says, 'Interpreting the Qur'an is not possible except by relying on the true traditions of the Prophet (a.s) and the infallible imams whose sayings are evidence like the Prophet's.'[۸]

The second is the interpretation due to opinion that is to rely on the reasonable accounts related to approval. The interpreters of the Mu'tazilites and other sects have followed this kind of interpretation and did not pay any attention to the sayings of the infallible imams concerning the interpretation of the Qur'an. They depended in their interpretations on that which they approved reasonably.

Anyhow, the first school of Tafsir due to the transmitted traditions was at the time of Imam Ali (a.s) who was the first interpreter of the Qur'an and from whom Abdullah bin Abbas and other great companions took interpretation. The infallible imams (a.s) paid too much attention to the Tafsir of the Qur'an through their lectures on interpretation, the reasons behind the revelation of the Qur'anic verses and the merit of reciting the Qur'an.

Hadith .۲

Hadith is one of the most important sources of the Islamic legislation. The Hadith is the traditions transmitted from the Prophet (a.s) or the infallible imams whether their sayings, .doings or their approving of others' sayings or doings. It is called the Sunna

The Shia were the first who had written down the traditions and the infallible imams (a.s) encouraged their companions to do that. Abu Basir said, "Once, I went to Abu Abdullah (as-Sadiq) and he said, 'What prevents you from writing down traditions? You shall not memorize them until you write them down. Some people from Basra have just left now. '.They asked about some things and wrote down the answers

The companions of Imam ar-Redha (a.s) had written down all the true traditions in big volumes which were the first collections of the Shia that were the base for the four [collections of the three sheikhs.[۹

Jurisprudence .۳

From the most distinct sciences that had prevailed in that age and all the Islamic ages was Jurisprudence which explained to people their obligations and their responsibility before Allah in following these obligations during their lives. The care for studying jurisprudence was more than it for other sciences. The infallible imams of Ahlul Bayt (a.s) had a great role in establishing their jurisprudential school from which great jurisprudents and ulama had graduated such as Zurara, Muhammad bin Muslim, Jabir bin Yazeed al-Ju'fi and other great ulama. These jurisprudents recorded all what they had heard from the infallible imams (a.s) in their books which were about four hundred ones and then they were edited and collected in the four famous books to which the Shia jurisprudents .refer in deriving the legal verdicts

p: ۱۵۸

This activity of seeking and learning jurisprudence eagerly was not limited to the Shia, but .all the Islamic sects took much care of that

Usool .۴

The branch of Usool[۱۰] had been established by Imam Abu Ja'far al-Baqir (a.s). Ijtihad and the deriving of the legal verdicts depend on this science which was studied widely in .that age

Grammar .۵

Grammar played an important role in the Abbasid age. Its studies were a point of argumentations. In the palaces of the caliphs meetings were held for this matter and sharp disputes took place between grammarians. Many famous scholars had specialized in this science at the head of whom were al-Kisa'iy, al-Farra' and Seebwayh. This branch of knowledge had been established by Imam Ali (a.s), the pioneer of knowledge and .wisdom in the earth

Theology .۶

From the studies prevailing in that age was theology. Theology means the defending of one's religious beliefs through scientific proofs. This art had been established by the infallible imams of Ahlul Bayt (a.s) and then some of their disciples specialized in it. At the head was the great scholar Hisham bin al-Hakam and from the famous Sunni theologians .were Wasil bin Ata', Abul Huthayl al-Allaf, Abul Hasan al-Ash'ari and al-Ghazali

Medicine .۷

Medicine developed widely in the Abbasid age and the Abbasid kings encouraged people to study it. They gave prizes and great monies to those specialized in medicine like the .physician Gibril bin Bakhtsho' an-Nasrani

Chemistry .۸

From the sciences that got great attention in that age was chemistry. Jabir bin Hayyan, the pride of the Arabic East, had specialized in this branch and received his information from Imam as-Sadiq (a.s), the thinking mind of humanity. It was he who had established

.this science

p: ۱۵۹

In addition, civil engineering, architecture and astronomy were spread and prevailing in the age of Imam al-Jawad (a.s). Hundreds of books had been written on these sciences, .some of which were lost and some are still kept in the bookcases of the world libraries

Translation

From the aspects of the development of the cultural life in that age was the interest in translating books from foreign languages into Arabic. Translated books were on medicine, mathematics, astronomy, philosophy and politics. The head of the divan of translation was Hunayn bin Is~haq. Ibn an-Nadeem had mentioned many of these translated books in his book al-Fihrist. Ibn an-Nadeem said, 'Between al-Ma'moon and the king of Rome there were correspondences. Once, al-Ma'moon wrote to the king of Rome asking his permission to send him what he would choose from the ancient sciences kept in the country of the Romans. The king responded to him after he had refused at first. Then, al-Ma'moon sent some men, from among whom were al-Hajjaj bin Matar, Ibnul Batriq, Salim the chief of Baytol Hikma (the house of wisdom) and others, to Rome. When they came back carrying with them scientific books, he ordered them to translate [the books into Arabic and the books were translated.'[۱۱

These translated books helped the Arabic intellect to grow and participated in the .development of sciences in the Islamic countries

Institutes and libraries

The Abbasid government had established in Baghdad schools and institutes to teach the Islamic branches of knowledge and other sciences. About thirty schools had been established in Baghdad and each of them was more wonderful than a wonderful palace. [The greatest and more famous one was an-Nidhamiyya School.[۱۲

p: ۱۶۰

Many libraries had also been established in Baghdad such as the library of Baytol Hikma, to which ar-Rasheed had conveyed his private library and added to it the books his father al-Mahdi and grandfather al-Mansor had gathered. During his reign, al-Ma'moon asked the emir of Sicilia for some scientific and philosophical books. When the books arrived, he took them to the library of Baytol Hikma. He also brought many books to this library from Khurasan. Whenever he heard of a book, he brought it to this library. This library was the richest one in the world which researchers and students always referred to. It was still so until when the Mongols attacked and occupied Baghdad. They destroyed the library with .all its books and so the Islamic world had lost its greatest heritage

Maps and observatories

From the signs of the cultural and civilizational development in that age was that al-Ma'moon had ordered to draw a map of the world which was called (as-Sorah al-Ma'moniyya-the Ma'mooni picture). It was the first map of the world that had been drawn in the Abbasid age. Al-Ma'moon had also ordered to build an observatory. It was built in [ash-Shamasiyya, a quarter in Baghdad.[۱۳

In this prosperous, scientific sphere Imam al-Jawad (a.s) was the pioneer of the cultural movement. Scholars and scientists gathered around him ladling from the springs of his knowledge and asking him about the minutest questions in philosophy and theology and .they got satisfactory answers from him

Political life

Political life

p: ۱۶۱

The political life at the time of Imam Abu Ja'far al-Jawad (a.s) was ugly and absolutely critical not only to Imam al-Jawad (a.s), but also to all Muslims. The umma had been afflicted with violent waves of seditions and troubles. Before talking about those events, we find it is necessary to talk about the system of the rule in the Abbasid age and some .other matters that have a relation with the subject

The system of the rule

The system of the Abbasid rule was the same as the Umayyad rule. It did not change. Nicholson described it as a despotic rule and that the Abbasids had an absolute rule over [the nation like that of the Sasanian kings before them.[۱۴

The rule was run due to the desires and fancies of the Abbasid kings and their emirs paying no attention to the Islamic law. Their administrative, economical, and political .conducts had deviated from what Islam had legislated

The Abbasid kings were arbitrary with the affairs of Muslims. They imposed on them a terroristic rule with no mercy or kindness that was too far from the Islamic caliphate .which had been legislated to spread justice, equality and truth between people

The caliphate and heredity

The Islamic caliphate with its original principle did not submit to any rule of heredity or nepotism or tendencies and fancies. Islam had fought all these things and considered them as facets of corruption and intellectual backwardness to Muslims. Islam had established the caliphate on noble values, high ideals and the power to run the affairs of Muslims justly. Whoever had these qualities would be qualified to undertake this serious .position on which the safety and happiness of the nation depended

p: ۱۶۲

As for the Shia, they saw that the caliphate was the right of the infallible imams of Ahlul Bayt (a.s) not because they were the close relatives of the Prophet (a.s), but because of .their excellences, virtues and talents that no one other than them had ever had

However, the Abbasids considered hereditary in the rule as the firm base for them to deserve the caliphate because they were the cousins of the Prophet (a.s). They spent great monies on the media to spread that among people. Mercenaries hastened towards the Abbasids by defaming the Alawids[۱۵] and announcing that the Abbasids were .worthier of the Prophet (a.s) than his progeny

Historians say that Abban bin Abdul Hameed was exiled by the Abbasids because of his loyalty to Ahlul Bayt (a.s). He went to the Barmakids[۱۶] asking them to intercede for him with Harun ar-Rasheed. They said to him that there was no way to that except that he would say in his poetry that the Abbasids were the heirs of the Prophet (a.s) and worthier of the caliphate than the Alawids. He responded to them and composed a poem on that. When he recited the poem before ar-Rasheed, ar-Rasheed was so pleased. He was .satisfied with Abban and gifted him with much money

Unusual conducts

When the Abbasids kept to the hereditary system of rule, they did many things unusual, strange and against the advantage of the nation. They entrusted their children with the caliphate while they were not adult yet. Ar-Rasheed entrusted his son al-Ameen with the caliphate while he was five years old and to his son al-Ma'moon when he was thirteen years. They deviated from the principles of Islam that the position of the caliphate must be trusted to one who should be wise, experienced and well-qualified besides his experience in running all the affairs of the nation. They appointed more than one person in the position of the heir apparent at the same time which would separate the nation and destroy its unity. Ar-Rasheed had trusted the caliphate to both of his sons al-Ameen and al-Ma'moon that made them, later on after their father's death, fight each other and involve the nation in bad crises and dangerous seditions that we shall discuss in the next .chapters

p: ۱۶۳

Vizierate

From the most important bodies in the Abbasid state was the vizierate. It was, in most cases, a vizierate of authorization that the caliph authorized his vizier to run all the affairs of his state while he occupied himself with amusement, play and insolence. Al-Mahdi, the Abbasid caliph, had appointed Ya'qob bin Dawod as his vizier and entrusted him with all the affairs of his subjects and he turned to pleasures. Ar-Rasheed had made Yahya bin Khalid al-Barmaki his vizier and given him absolute authority and he turned to his pleasures and lusts, and his red nights in Baghdad witnessed on that.

Yahya ran the affairs of the vast state due to his tendencies. He spent great monies on the poets who praised him. He possessed buildings and gardens that yielded millions of dinars and that was the reason which made Harun ar-Rasheed throw him into prison, kill his son Ja'far and confiscate all their properties.

Al-Ma'moon set his vizier al-Fadhl bin Sahl free to do in the state whatever he liked. He became extremely wealthy through plundering and taking bribes.

The nation suffered misfortunes and ordeals during the times of these viziers. They were the striking force over the public. The caliphs used them as means to subject the people, plunder their wealth and force them to do what they did not will.

The viziers were liable to rage and revenge from people because of the injustice and oppression they committed. Di'bil al-Khiza'iy[۱۷] had advised al-Fadhl bin Marwan, a vizier of the Abbasids, and recommended him to do good and be kind to people. He had mentioned to him as examples three of the viziers who had had the same name as his and preceded him in this position; al-Fadhl bin Yahya, al-Fadhl bin ar-Rabee' and al-Fadhl bin Sahl. When they were unjust and oppressive, they met wrath and revenge.

p: ۱۶۴

From the strange events of treason that those viziers had committed was that in one day al-Khaqani, the vizier of al-Muqtadir Billah, had appointed nineteen supervisors on Kufa and taken bribe from each one of them.[۱۸] Many such scandals and bad deeds were .committed by those viziers of the Abbasids

The sedition between al-Ameen and al-Ma'moon

Perhaps, one of the most prominent events at the age of Imam al-Jawad (a.s) was the great sedition that had taken place between al-Ameen and al-Ma'moon and caused a war between them and cost the Muslims too much bloods just for that each of them wanted to be the caliph although they were brothers. Before we talk about these events, .we refer, in brief, to some aspects of al-Ameen

Al-Ameen had no any good quality that might make him fit to this important position in Islam (the caliphate). Historians had unanimously mentioned that he had no any noble quality. Ar-Rasheed, his father, had entrusted him with the caliphate out of the influence of his wife Lady Zubayda. Al-Ameen disliked knowledge and despised the ulama. He was illiterate not knowing reading and writing.[۱۹] Since he was so, then how did his father ar-?Rasheed entrust him with the caliphate

He was weak-willed. He had been entrusted with the rule over the vast state and could not manage the affairs or be successful in his policies. Al-Mas'oodi, the historian, says about him, 'He was of bad conduct and unintelligent. He followed his fancies, ignored his serious affairs, relied on others in the important matters, and trusted in disloyal ones.'[۲۰] Al-Kutubi described him by saying, 'Vice was so easy to him so that he followed his fancy and desires and did not think of his end. He was very stingy in food and did not care when [he would sit or with whom he would drink.'[۲۱

p: ۱۶۵

There is no doubt that good thinking and intelligence are from the conditions that must be available in one who would rule over the Muslims.

He hid himself from the public, from his family, his emirs and officials and despised them. He turned to amusement and singing and entrusted the affairs of his state to his vizier al-Fadhl bin ar-Rabee' who acted after his desires and tendencies.

Once, Isma'eel bin Subayh, who was favorite by al-Ameen, said to him, 'O Ameerul Mo'mineen, your leaders, soldiers and the public of your subjects began mistrusting you and doubting your hide from them. You may sit for some time in a meeting and let them come to you because this will calm them down and make them give up their illusions.'

Al-Ameen responded to him and sat in his royal court. Poets came and recited their poems. Then he got in al-Khuraqah and left to ash-Shamasiyya. Knights on their horses stopped in rows at the banks of the Tigris. Foods and treasures were carried with him. Al-Khuraqah was a ship in the shape of a lion. People had never seen a scene more beautiful than that. Abu Nu'as, the poet, was with him in the ship to drink with him and recite him poetry.

These were some of al-Ameen's features giving us a conception that he was insignificant person spending his time on his pleasures and lusts and paying no attention to the affairs of the Islamic state.

p: ۱۶۶

Deposing al-Ma’moon

Al-Ameen assumed the caliphate on the day when his father ar-Rasheed died. When everything became stable to him, he deposed his brother al-Ma’moon and made his son, who was a baby in the cradle, as his heir apparent and called him an-Natiq bil Haqq. He sent to the Kaaba a messenger to fetch him the book of the covenant which his father had hung in the Kaaba and in which he had written that the position of the heir apparent would be for al-Ma’moon after al-Ameen. When the covenant was brought to him, he tore it. He did so according to the suggestion of al-Fadhl bin ar-Rabee’ and Bakr bin al-Mu’tamir as historians say.

Destructive wars

When al-Ameen deposed his brother al-Ma’moon from the position of the heir apparent and informed him of that officially, he appointed Ali bin Eesa to lead an army against al-Ma’moon. He gave him ties of gold and said to him, ‘Tie al-Ma’moon and do not kill him until you bring him alive to me.’ He gave him two million dinars. When al-Ma’moon knew that, he announced himself as Ameerul Mo’mineen. He stopped sending the land tax to al-Ameen, removed his name from the flag and from the dirhams and dinars, and announced his disobedience against him. He appointed Tahir bin al-Husayn and Harthamah bin A’yun at the head of an army to fight against al-Ameen. The two armies met in ar-Riyy in a violent war where rivers of bloods were shed. Finally, the army of al-Ma’moon won the battle and the leader of al-Ameen’s army was killed and all their baggage and weapons were taken. Tahir bin al-Husayn wrote to al-Fadhl bin Sahl, the vizier of al-Ma’moon, informing him of this victory. He said in his letter, ‘I write to you while the head of Ali bin Eesa is in my lap and his ring is in my hand, and praise be to Allah the Lord of the worlds.’

p: ۱۶۷

Al-Fadhl bin Sahl came to al-Ma'moon, greeted him and called him as the caliph. He told him about the victory of his army. When al-Ma'moon was certain of victory, he sent to Tahir, the general leader of his army, gifts and monies, thanked him too much for that .and ordered him to march to occupy Iraq and do away with his brother al-Ameen

Blockade of Baghdad

The armies of al-Ma'moon moved to occupy Baghdad under the leadership of Tahir bin al-Husayn. They blockaded Baghdad and the blockade lasted for a long time until the signs of civilization in Baghdad were destroyed, poverty and wretchedness prevailed, criminals and wicked people assassinated good people, plundered the properties and violated the women. Then, a group of good people gathered under the leadership of a man called Sahl bin Salama and stood against those wicked people with weapons and [drove them out of Baghdad.[۲۲

Anyhow, Baghdad faced great losses and destruction because of this great sedition. It lost many of its people. The armies of al-Ma'moon marched to surround the palace of al-Ameen and defeat his forces. The army of al-Ameen could not stand against the armies .of al-Ma'moon that had high morale besides the weapons and equipments they had

The murder of al-Ameen

In the middle of that ordeal al-Ameen was busy with amusement and play. Historians said that he was fishing with some of his servants among whom was Kawthar whom al-Ameen was fond of. The news of the defeat of his army and the blockade of his palace came to him but he was indifferent. He said, 'Kawthar has fished three fishes but I have fished just two.' The vanguard of al-Ma'moon's army attacked al-Ameen and killed him. His head was taken to Tahir bin al-Husayn who set it on a spear and recited the Qur'anic verse, (O Allah, Master of the Kingdom! Thou givest the kingdom to whomsoever Thou [pleasest and takest away the kingdom from whomsoever Thou pleasest).[۲۳

p: ۱۶۸

The disagreement between al-Ameen and al-Ma'moon was the most important political .event in that age

The caliphate of Ibrahim the dissolute

From among the political events in that age was the caliphate of Ibrahim al-khalee' (the dissolute) who had left no kind of debauchery unless he committed it. He was drunk most of his times. The Abbasids had appointed him as their caliph out of their spite and hate against al-Ma'moon. Bad people and people of play and singing had paid homage to him expecting money from him but he procrastinated in giving them and when it was so long, they surrounded his palace. Then, one of his men came out telling the mob that the caliph had no money. One of the funny people got up and said, 'Let our caliph come out to us to sing three songs for the people in this side and three songs for the people in that side and [this will be their gift...'[۲۴

Di'bil the poet had mocked him in some verses of poetry describing him with the ugliest qualities and saying that his Holy Book was his lute. (Ruster Stein) says, 'He had no talents [of a ruler but he was a man of a nice tact interested in music and singing.'[۲۵

Al-Ma'moon with his armies marched towards Baghdad to do away with the rebellion of Ibrahim. When Ibrahim knew about that, he fled and all those whom he trusted in their support fled. Ibrahim remained hidden in Baghdad with his fear and fright. When al-Ma'moon arrested him, he forgave him and set him free because he had no any political .weight to be feared

p: ۱۶۹

The revolt of Abu as–Saraya

One of the greatest public revolts that had taken place at the time of Imam Abu Ja'far al-Jawad (a.s) was the revolt of Abu as-Saraya that defended the fateful matters of all the Muslim peoples. The revolt invited to Imam ar-Redha (a.s) of the progeny of Prophet Muhammad (a.s) who were the hope of the oppressed and deprived. The revolt was about to do away with the Abbasid state. Most of Muslim countries responded. Abu as-Saraya through his intelligence and experience could bring some of Imam Musa al-Kadhim's sons and make them leaders in his army that made masses of people support .and join this revolt enthusiastically

However, al-Ma'moon through his political talents could defeat this movement. He brought Imam ar-Redha (a.s) to Khurasan and forced him to accept the position of heir apparent. Doing so, he showed to people that he was Alawid in thought. He was kind to the Alawids and instructed all the bodies of his government to defame Mo'awiya and to prefer Imam Ali (a.s) to all of the Prophet's companions. Thus, people thought al-Ma'moon as a Shiite. In this cunning way he could win the events and put out the flame of .the revolt

These events and revolts that took place at the time of Imam al-Jawad (a.s) showed that .the political state was not stable

The Abbasids pay homage to the Alawids

No Muslim doubted that Ahlul Bayt (a.s) had the right and were worthier of the caliphate than the Abbasids. The Abbasids themselves did not find that they were the people of the caliphate as long as the Alawids were there. They unanimously paid homage to the Alawid leader Muhammad Thunnafs az-Zakiyya. They gathered together with the Alawids in al-Abwa'. Salih bin Ali got up to say, 'You are the men to whom the eyes of people extend. Allah has gathered you in this place. Agree on paying homage to one of you and separate ...'everywhere and pray Allah to make you succeed and win victory

p: ١٧٠

Al-Mansor ad-Dawaniqi (the later-on Abbasid caliph) invited people to pay homage to Muhammad Thunnafs az-Zakiyya whom all the Islamic movements supported at that time. Al-Mansor addressed people by saying, 'What for do you deceive yourselves? By Allah, you know that people do not bow their necks or respond to anyone more than to ...'this young man-he pointed at Muhammad bin Abdullah

'.People said, 'By Allah, you are true. We know this

The Alawids and the Abbasids began paying homage to Muhammad. From among the people who paid homage were Abul Abbas as-Saffah and Abu Ja'far al-Mansor. The most enthusiastic one in serving and flattering Muhammad was al-Mansor ad-Dawaniqi. He led his (Muhammad's) camel and leveled his clothes and said, 'He is the Mahdi of us, Ahlul [Bayt.'[۲۶

The homage of al-Mansor to Muhammad was out of hypocrisy. One day, Uthman bin Muhammad az-Zubayri was brought to al-Mansor[۲۷] as captive after the failure of the revolt of Muhammad Thunnafs az-Zakiyya. Al-Mansor shouted at him, 'O Uthman, you ...'have rebelled against me with Muhammad

Uthman, who mocked at life and was indifferent to death, replied as a freeman, 'I and you had paid homage to him in Mecca; I carried out my homage and you broke your ...'homage

These words were like a thunderbolt on the head of this tyrant. He abused Uthman and Uthman replied with the same and then the tyrant ordered Uthman to be killed and he [was killed.[۲۸

The Abbasid had unanimously paid homage to Muhammad Thunnafs az-Zakiyya but they .broke their homage and killed Muhammad and all his companions of the Alawids

p: ۱۷۱

Seizing the authority

The Abbasids had seized the authority from the Alawids. They instructed their propagandist at the beginning of the revolt to invite to Imam ar-Redha (a.s) and to deceive the masses cunningly that the caliphate was the right of Ahlul Bayt (a.s) and no one else had a share in it. For the sake of this aim, Muslims sacrificed their dear souls and properties. Muslims believed and were certain that no one would save and free them from the oppression and injustice of the Umayyads except Ahlul Bayt (a.s), the people of justice and truth.

Mir Ali says, 'The word of Ahlul Bayt (a.s) was the magic that united the hearts of the different classes of people and gathered them around the black banner…'[٢٩]

The Abbasids hid under this shed that united passions and feelings and began repeating the same mottos the masses announced that there would be no ruler over the Muslims except Imam ar-Redha of the Prophet's progeny. The nation set out in its way destroying the forts of the oppressors and annihilating their propagandists and armies. When the victory came, the Abbasids crept to the throne and occupied the position of Ahlul Bayt (a.s) and robbed the efforts of the masses.

Disappointment of Muslims

The hopes of Muslims were disappointed when the Abbasids assumed the leadership of the nation. Nothing of the Umayyad policies changed. Oppression came back and the door of injustice was wide open again.

Dr. Ahmed Mahmod Subhi says, '…but that high example of justice and equity that people expected from the Abbasids became an illusion. The violence of al-Mansor and ar-Rasheed and their greediness, and the oppression of the sons of Ali bin Eesa and their playing with the wealth of the Muslims reminds us of al-Hajjaj, Hisham, and Yousuf bin Umar ath-Thaqafi. Resentment spread among all people after Abdullah as-Saffah[٣٠] and also al-Mansor had begun their rules with shedding the Muslims' blood so excessively in a way that had not been seen before.'[٣١]

The poets of that age had described the disappointment of the Muslims and the loss of .their expectations under the Abbasid rule

,Sadif, the poet, says

,We hope our intimacy comes back"

,after separation, enmity and grudge

,and the state, whose leaders' rule on us like the rule of idolaters

".passes away

When al-Mansor, the tyrant, heard these verses, he wrote to his governor Abdussamad [to bury the poet alive and he did.[٣٢

The wishes and expectations of the Muslim peoples had collapsed and their dreams turned into mirage. The Abbasid rule was based on tyranny and oppression and the rulers were athirst for shedding bloods. The political life during the Umayyad reign might be much better than that of the first Abbasid age. The Umayyads had virtues that al-Mansor .ad-Dawaniqi had not any as Imam as-Sadiq (a.s) said

Persecuting the Alawids

Most of the Abbasid governments persecuted the Alawids officially and openly and treated them with absolute severity and violence. The Alawids faced torture that they had never faced during the Umayyad rule. The first one who had opened the door of evil and severe punishment against the Alawids was the Pharaoh of this Umma; al-Mansor ad-Dawaniqi[٣٣] who said, 'I have killed from the progeny of Fatima[٣۴] one thousand or more and left their master and guardian Ja'far bin Muhammad (as-Sadiq).'[٣۵] He was the keeper of the wardrobe of the heads of the Alawids which he had left to his son al-Mahdi to fix his rule. That wardrobe included heads of children, young and old men from the Alawids.[٣۶] This dissolute had kept these heads until his afterlife to present them as a gift !to their grandfather Prophet Muhammad (a.s)! Woe unto him on the Day of Resurrection

It was he who had put the masters of the Alawids in his horrible prisons until bad smells killed them and he tore down prisons on some of them until they died. This tyrant blood shedder had committed all kinds of massacres against the Alawids. They suffered during .his rule horrible kinds of torment and punishment that were beyond description

As for Musa al-Hadi, the other Abbasid caliph, he did worse than al-Mansor. He was the man of the event of Fakh which was not less than the event of Kerbala in its terrible scenes. This blood shedder had committed crimes in this event that were incomparable. He had ordered to kill the children and the captives. He kept on chasing the Alawids and .killed whomever he caught. But the days of this tyrant lasted no long until Allah killed him

And as for Harun ar-Rasheed, he was not less than his predecessors in his enmity towards Ahlul Bayt (a.s) and in persecuting them. He said, 'Until when shall I be patient with the progeny of Abu Talib? By Allah, I will kill them and kill their followers and I will do and do!'[۳۷] It was he who had imprisoned Imam Musa bin Ja'far for many years and then inserted poison to him until he died in his prison. Ar-Rasheed did his best in oppressing the .Alawids and burdening them

During his reign the Alawids suffered not less than what they had suffered during the .days of al-Mansor

When al-Ma'moon was the caliph, he cancelled the chase against the Alawids, assigned dues to them and took care of them. However, it did not last long because after he had assassinated Imam ar-Redha (a.s), he began again chasing and oppressing them as his .predecessors had done

p: ۱۷۴

Anyhow, the greatest political problem by which Muslims had been tried was the oppression against Ahlul Bayt (a.s). They suffered hunger to a degree that al-Qassim bin Ibrahim cooked dead animals because of his poverty and neediness.[۳۸] Many misfortunes had afflicted Ahlul Bayt (a.s) at that period and of course, they caused great sorrow and distress to Imam al-Jawad (a.s).

The creation of the Qur'an

Perhaps, one of the most complicated political problems that Muslims had been tried with in that age was the problem of (the creation of the Qur'an) which caused seditions and misfortunes to the nation.

Al-Ma'moon put forth this question in ۲۱۲ AH and tried the ulama with it terribly. Whoever did not believe in al-Ma'moon thought would be imprisoned, exiled or killed.[۳۹]He forced people to believe in his thought through subjection and punishment.

This question is considered as one of the most dangerous events that had happened in that age. Philosophers and theologians have explained and clarified its ambiguities. In order to avoid expiation, we shall not talk about this matter in details.

Economical life

Economical life

Islam has always tried the best with its rulings to develop and flourish the economical life of people. Islam considered poverty as a destructive disaster that must be removed. Islam has bound rulers and people in charge to try their best to improve the general economy of the nation, to increase the income of individuals and to spread ease and luxury among people so that Muslims would be away from corruption and deviation which resulted from poverty and deprivation undoubtedly. Islam had made it impermissible for the rulers and people in charge to spend the wealth of the nation on other than the advantage of Muslims and prohibited them from having a hold on this wealth for themselves, their relatives and companions.

p: ۱۷۵

Nevertheless, the Abbasid rulers contradicted the orders of Islam and took people as their slaves and the wealth of the Muslims as theirs. They spent the wealth of the nation on their pleasures and amusements caring neither for Allah nor for His people. This bad policy caused many crises to the general economy. The society had divided into two classes; the first class of the too wealthy people who had nothing to do save enjoying pleasures and amusements and the other class was of the laboring people who worked in agriculture and other industries and suffered hardships for the sake of those wealthy masters in order to get a bite from the tables of those masters. The result of this imbalance in the economical life was the loss of stability in both political and social life.[۴۰]

.Here we talk in brief about some sides of the economical life in that age

The income of the state

The income of the Islamic state during the Abbasid age where Imam al-Jawad (a.s) lived was very great. Ibn Khuldon mentioned that the land tax at the reign of al-Ma'moon was about ۴۰۰ million dirhams.[۴۱] The wealth was so abundant to a degree that money was not counted but was weighed. The wali of al-Mu'tassim (the Abbasid caliph) on Rome had counted the land tax of that country and found it less than three millions. Al-Mu'tassim wrote to him blaming, 'The land tax of the worst village on which the worst of my slaves [are is more than that of your land.'[۴۲

p: ۱۷۶

Unfortunately, this great wealth was not spent on the development of Muslims but the greatest part of it was spent on pleasures and lusts. This great wealth reflected the life of luxury Baghdad witnessed at that age as reflected in the stories of (A Thousand and One .(Night

Striving to collect wealth

At that time, people strove to collect wealth by all means whether lawful or unlawful. Wealth had been the criterion of men's values. People panted for collecting wealth in any means without refraining from unlawfulness or vices. Cheating and deception were the [best means of collecting monies.[۴۳

Accumulation of wealth

Plentiful wealth had been accumulated near some people especially in Baghdad which was the capital of the Islamic nation. A class of capitalists, who owned a great wealth, was found in Baghdad. Basra also had a big class of wealthy people who had abundant monies for Basra was the port of Iraq and the important commercial center that connected the East with the West. It received the trades of India and the islands of the [eastern seas. Therefore, Basra was called "the land of India" and "the mother of Iraq".[۴۴

The expenditures of al-Ma'moon's marriage

From the lavish expenditure and wasting in the wealth of Muslims was that when al-Ma'moon had spent great monies on his marriage with Lady Pouran. He had given her one million dinars as dowry. Her father al-Hasan bin Sahl had stipulated that al-Ma'moon should perform the wedding in his (the pride's father's) village lying in Fam as-Sulh and al-Ma'moon had responded to him. When al-Ma'moon

wanted to marry, he traveled to Fam as-Sulh. He scattered on the army that was with him one million dinars. There were thirty thousand young and old male servants and seven thousand maids with him. The army that was with him included three hundred common .soldiers and one hundred knights

Al-Hasan bin Sahl, the bride's father, slaughtered for his guests about thirty thousand sheep, sixty thousand chickens, four hundred cows and four hundred camels. People called that invitation as "the invitation of Islam". But the fact is that Islam is free from such irresponsible behaviors. Islam has prohibited spending from the treasury of Muslims on .anything that has no advantage for the Muslims

When al-Ma'moon married Pouran, small balls of ambergris were scattered from above the roof of al-Hasan bin Sahl's house. People disregarded these balls at first. Then, a man from above the roof called out, 'Whoever got a ball let him open it and he will find a piece of paper inside it. Whatever is written in the paper will be his.' People opened the balls and found small papers in them. Some of them had prizes of one thousand dinars, some of five hundred dinars and so on until one hundred dinars. Some of them had a prize of a horse, some had ten silk garments, five garments, a male servant, or a maid. Whoever got that piece of paper went to the divan and received that which had been written in [it.[۴۵] He had spent on the leaders of his army only about fifty million dirhams.[۴۶

When the moment of wedding came, Pouran was seated on a mat of gold. Then, al-Ma'moon with his aunts and some Abbasid women came in to her. Al-Hasan bin Sahl scattered above the heads of al-Ma'moon and his wife three hundred pearls each of them weighing one weight. No one stretched his hand to pick any. Then, al-Ma'moon asked his aunts to pick them and he himself picked one, but one of the Abbasid women .took it from him

Al-Hasan bin Sahl and al-Ma'moon had spent these great monies on that marriage and all those monies were from the treasury of the Muslims where Allah had ordered to be spent .to improve the people's life and to remove poverty and wretchedness

When Harun ar-Rasheed got married to Lady Zubayda, he made an invitation that no one like it had ever taken place in Islam. The gifts he gave were uncountable. Gold vessels were full of silver coins and silver vessels were full of gold coins besides musk and ambergris.[۴۷] This was the wasting and lavishness that Islam had prohibited in order to .save the general economy of the nation

Gifts and donations

The Abbasid kings gifted the monies of the Muslims to the singers, songstresses, their servants and agents. Once, Ibrahim bin al-Mahdi the Abbasid sang a song to the caliph Muhammad al-Ameen and he gave him three hundred million dirhams. Ibrahim found them too much for him and said, 'O my master, would that you have ordered twenty million dirhams!' The caliph said, 'Is it but the land tax of just one village?'[۴۸] One day, Ibn Muhriz sang a song before ar-Rasheed who was affected by the song and gave one hundred thousand dirhams to the singer. He gave the same to the singer Dahman al-Ashqar.[۴۹] When al-Mahdi became the caliph, he distributed all that which was in one of the wardrobes of the treasury among his servants[۵۰] besides many many gifts and donations that were given from the treasury which had been ordered to be spent on vital .projects to develop the nation

p: ۱۷۹

Possession of maids

Instead of that the Abbasids would build and develop the nation and improve the economy, they turned greedily to possess maids and exaggerate in buying them. Beautiful maids were brought to Baghdad from all points of the world; from Abyssinia, Rome, Georgia, and hybrid Arab women from Medina, Ta'if, Yamama and Egypt who were eloquent and quick-witted.[۵۱] Ar-Rasheed had about two thousand maids and al-Mutawakkil had about four thousand maids.[۵۲]

One day, ar-Rasheed visited the Barmakids and when he wanted to leave, their maids went out and stood in two rows like an army. They were singing and playing lutes and tambourines until the last gate of the palace.[۵۳]

The mother of Ja'far al-Barmaki had one hundred female slaves each wearing dresses and jewels different from the other.[۵۴] Possessing maids in such great numbers was the result of abundant wealth accumulated near the people of this capitalist class that they did not know how to spend it.

Diversity in building

The Abbasid kings diversified in building their palaces. They built huge palaces that no one had ever seen like them anywhere. They built in Baghdad the palace of al-Khuld to be like the Garden of al-Khuld that Allah had promised the pious of. From the great buildings was the palace that al-Ameen had built. Historians said it was too white gilded with pure gold and azurite. It had great gates with shining gold nails on which there were precious jewels. It was furnished with red rugs as had been dyed with blood. It had pictures and statutes of gold with ambergris and camphor.[۵۵]

p: ۱۸۰

Ja’far al-Barmaki had spent on the building of his house about twenty million dirhams. People diversified in building palaces and lavishness and luxury in that age were to a degree that many of the doors of houses in Baghdad were made of gold where the .majority of the nation suffered hunger and deprivation

Furniture of houses

The palaces of the Abbasids were furnished with the most precious and splendid furniture in the world. Historians said that Lady Zubayda had chosen a carpet having pictures of animals and birds of all kinds made of gold and the eyes of those animals and birds were from corundum and other precious stones. It was said the she had spent on making this carpet about one million dinars.[۵۶] Her other furniture was made of gold inlaid with jewels and precious stones, others of ebony and sandalwood with gold and all kinds of [silk. She used candles of ambergris and put on shoes inlaid with jewels and gems.[۵۷

As for the meetings of the Barmakids, they were amazing. When ar-Rasheed attended the meetings of the Barmakids, and while he was between gold vessels and silk sofas and maids strutting in silk and jewels, receiving him with good perfumes which he did not know what they were, he imagined that he was in Paradise between beauty, jewels and [perfumes.[۵۸

Clothes

As a result of the lavishness and luxury of the Abbasids, they had established in their palaces small factories to manufacture cloths called Dar at-Tiraz. The officer in charge [managed the affairs of workers, tools and salaries.[۵۹

p: ۱۸۱

Foods

Due to the development of civilization kinds of foods and meals became various. Tayfor mentioned that once Ja'far bin Muhammad al-Antaki had lunch with al-Ma'moon and three hundred kinds of food were put on the table.[٦٠] Because of the various kinds of food, their teeth decayed and so they fixed them with gold as treatment.[٦١]

The wealth left from the Abbasids

.The Abbasid kings and their viziers had left wealth after them that could not be counted

١. Al-Mansor

The stingy tyrant al-Mansor ad-Dawaniqi had left wealth that he had robbed from Muslims about ٦٠٠ million dirhams and ١٤ million dinars.[٦٢] He had accumulated these great monies in his treasuries and left poverty and wretchedness to prevail over all the .Islamic countries

٢. Ar-Rasheed

He had left about ٩٠٠ million dirhams.[٦٣]

٣. Al-Khayzuran

She was ar-Rasheed's mother. She had left after her death about one million and sixty thousand dirhams.[٦٤]

٤. Amr bin Su'da

He was one of the viziers of al-Ma'moon. He had left after his death about eight million dirhams. They informed al-Ma'moon of that in a piece of paper and he wrote on the paper, 'This is little for one who worked for us and his service to us was long. May Allah bless them for his children.'[٦٥]

Most of these monies had been robbed from the Muslims or from the treasury and spent .in ways that had no any advantage for the Muslims or the nation

The life of amusement and diversion

p: ١٨٢

Most of the Abbasid caliphs lived a life of amusement, diversion and debauchery without remembering Allah or the afterlife. They spent their lives with pleasures, lusts and trivial .play and singing

Ahmed bin Sadaqa said, 'I went to al-Ma'moon on the day of as-Sa'anin.[۶۶] There were twenty Roman maids before him. They were in silk and had gold crosses in their necks and leaves of palm and olive in their hands. Al-Ma'moon said, 'O Ahmed, you have composed some verses on these maids. Come on! Sing them!' Ahmed began singing and [al-Ma'moon kept on drinking while the maids were dancing before him.[۶۷

Books of history and literature are full of the stories of their amusement, play, .debauchery, libertinism and their inadvertence to the affairs of Muslims

They played backgammon and chess. The bred doves and exaggerated in their prices.[۶۸] They made cocks and dogs quarrel as a kind of play and games.[۶۹] They practiced [gambling which spread even in the saloons of the poor. [۷۰

Unfortunately, singing, play and debauchery reached even to some orators who were required to be pious and devout. Al-Khateeb al-Baghdadi said about the orator Muhammad bin ad-Dhaw' that he was not reliable for people to take knowledge from him because he drank wine and practiced adultery openly. Abu Nu'as, the poet, visited him in [Kufa in the house of a vintner called Jabir.[۷۱

Asceticism

Beside the life of diversion and debauchery that people lived in the age of Imam al-Jawad (a.s), there was another group of people who turned to asceticism and left the pleasures of life aside. From these people was Ibrahim bin al-Adham who had left the life of luxury ,and turned to the obedience of Allah. He often recited

p: ۱۸۳

‘.Take Allah as your friend, and leave people aside’

Ma’rof al-Karkhi and Bishr bin al-Harith were also from the famous ascetic people at that .time

Of course, the call to asceticism had come out of the excessive diversion, debauchery and libertinism of the Abbasid kings and the capitalist class and their not refraining from what .Allah had prohibited

Footnote

.Tareekh al-Islam (History of Islam), vol.٢ p.٣٢٢ [١]

.The Life of Imam Musa bin Ja’far, vol.١ p.٨٢ [٢]

.He might be De Beauvoir [٣]

.The History of Philosophy in Islam, p.٣٩ [٤]

.The Civilization of the Arabs, p.٢١٨ [٥]

.Al-Ma’arif, p.٢٣٠-٢٣١, al-Fihrist, p.٤٢-٤٥ [٦]

.At-Tibyan, vol.١ p.٤ [٧]

.The Life of Imam Muhammad al-Baqir, vol.١ p.١٨١ [٨]

.The introduction of al-Muqni’ wel Hidayeh, p.١٠ [٩]

.Usool is the main principles and bases of religion [١٠]

.Al-Fihrist, p.٣٣٩ [١١]

.Rihlat (the travel of) Ibn Jubayr, p.٢٠٨ [١٢]

.Asr (the age of) al-Ma’moon, vol.١ p.٣٧٥ [١٣]

.Ittijahat ash-Shi’r al-Arabi (courses of the Arabic poetry), p.٤٩ [١٤]

.(The progeny of Imam Ali bin Abu Talib (s [١٥]

[۱۶] A priestly family of Iranian origin who achieved prominence in the ۸th century as scribes and viziers to the Abbasid caliphs.

[۱۷] A Shia poet who defended Ahlul Bayt (s) through his poetry and situations.

[۱۸] Tareekh at-Tamaddun al-Islami (history of Islamic civilization), vol. ۴ p.۱۸۲.

[۱۹] As-Sulook li Ma'rifat Duwal al-Mulook (the way to know the states of kings) by al-Maqrizi, vol.۱ p.۱۶.

[۲۰] At-Tanbeeh wel Ishraf, p.۳۰۲.

[۲۱] Uyun at-Tawareekh, vol.۳ p.۲۱۲.

[۲۲] Ittijahat ash-Shi'r al-Arabi, p.۷۳.

p: ۱۸۴

[۲۳] Uyun at-Tawareekh, vol.۳ p.۲۱۱.

[۲۴] Al-Aghani by Abul Faraj al-Isfahani.

[۲۵] Britannica, Islamic Encyclopedia, vol.۱ p.۱۴۰.

[۲۶] Maqatil at-Talibiyeen.

[۲۷] After being the caliph of the Abbasid.

[۲۸] Tareekh ibnul Atheer.

[۲۹] Ruh al-Islam (the spirit of Islam), p.۳۰۸.

[۳۰] The first Abbasid caliph.

[۳۱] Nadhariyyat al-Imama (the theory of imamate), p.۳۸۱.

[۳۲] Al-Umdah by ibn Rashiq, vol.۱ p.۷۵-۷۶.

[۳۳] Tareekh al-Khulafa' (the history of the caliphs) by as-Sayoti, p.۲۶۱

[۳۴] The daughter of the Prophet (s).

[۳۵] Al-Adab fee Dhil at-Tashayyu' (literature in the shadow of Shiism), p.۶۸.

[۳۶] Tareekh at-Tabari, vol.۱۰ p.۴۴۶.

[۳۷] The Life of Imam Musa bin Ja'far, vol.۲ p.۴۷.

[۳۸] Al-Hada'iq al-Wardiyya (flowery gardens), vol.۲ p.۲۲۰.

[۳۹] Asr (the age of) al-Ma'moon.

[۴۰] Al-Idarah al-Islamiyya fee Izz al-Arab (Islamic administration in the glory of the Arabs), p.۸۲.

[۴۱] Muqaddimat ibn Khuldon, p.۱۷۹-۱۸۰.

[۴۲] Ahsan at-Taqaseem by al-Maqdisi, p.۶۴.

.The introduction of al-Bukhala' (the stingy), p.۲۴ [۴۳]

.Ibid [۴۴]

.Tareekh at-Tabari, vol.۷ p.۱۴۹, Tareekh ibnul Atheer, vol.۴ p.۲۰۶ [۴۵]

.Tazyeen al-Aswaq (decorating the markets) by al-Antaki, vol.۳ p.۱۱۷ [۴۶]

.(Al-Islam wel Hadhara al-Arabiyya (Islam and the Arabic civilization [۴۷]

.Ibid [۴۸]

.Al-Mustatraf, p.۱۸۲-۱۸۴ [۴۹]

.Tareekh Baghdad, vol.۵ p.۳۹۳ [۵۰]

.Hadharat (civilization of) al-Islam, p.۹۸ [۵۱]

.Al-Aghani, vol.۹ p.۸۸ [۵۲]

.Hadharat al-Islam fee Dar as-Salam, p.۹۶ [۵۳]

.Al-Jahshiyari, p.۲۴۶ [۵۴]

.Tabaqat ash-Shu'ara' (classes of poets) by ibnul Mu'tazz, p.۲۰۹ [۵۵]

.Hadharat al-Islam, p.۹۵ as quoted from al-Mustatraf, p.۹۶ [۵۶]

.Ibid [۵۷]

.Hadharat al-Islam, p.۹۶ [۵۸]

.Muqaddimat ibn Khuldon, p.۲۶۷ [۵۹]

.Tareekh Baghdad by Tayfor, p.۳۶ [۶۰]

Social and economical organizations (at-Tandhimat al-Ijtima'iyya wel Iqtisadiyya) by [۶۱]
.Salih Ahmed, p.۱۷۷

p: ۱۸۵

[۶۲] Umara’ ash-Shi’r al-Arabi (emirs of Arabic poetry), p.۴۵.

[۶۳] Ibid.

[۶۴] Islam and the Arabic Civilization, vol.۲ p.۲۳۰.

[۶۵] Ibid., p.۲۳۱.

[۶۶] A feast of the Christians.

[۶۷] Al-Aghani, vol.۱۹ p.۱۳۸.

[۶۸] Hayat al-Haywan (life of animals), vol.۳ p.۹۱.

[۶۹] Al-Aghani, vol.۶ p.۷۵.

[۷۰] Hayat al-Haywan, vol.۵ p.۱۱۵.

[۷۱] Al-Awraq, p.۶۱.

At the age of al-Ma'moon

At the age of al-Ma'moon

Imam al-Jawad (a.s) had lived most of his life at the reign of al-Ma'moon and he lived no long after him. Historians saw that al-Ma'moon had great and sincere love towards Imam al-Jawad (a.s). Therefore, he married his daughter Ummul Fadhl to him, gifted him profusely, caring too much for him, defended him and feared for him from any misfortune. He said that he wanted, by doing that, the reward of Allah and to restore the kinship that his fathers had cut. As I think that this care and glorification were not out of believing and sincerity to Imam al-Jawad (a.s) but out of political motives as we shall discuss in the following chapters.

However, we have to study the life of al-Ma'moon to know his beliefs and intellectual tendencies and to know the truth of his glorification towards Imam al-Jawad (a.s) because it has a close relation with our study on the life of Imam al-Jawad (a.s).

The aspects and tendencies of al-Ma'moon

:The most prominent aspects and tendencies of al-Ma'moon are as the following

Cunning .۱

The Islamic diplomacy in the Abbasid age did not know one cleverer than al-Ma'moon or more aware than him in the general political affairs. He was a politician from the first class. With his intelligence and political talents he could defeat many terrible events that afflicted him and were about to end his rule and finish off him. He could do away with his brother al-Ameen who was supported widely by the Abbasid family and the central authorities. He could defeat the revolution of Abu as-Saraya that was the greatest military movement against him and which grew until it covered many Islamic districts. The aim of this revolution was the advocating for Imam ar-Redha (a.s) as the real and legal ruler of the umma. Imam ar-Redha (a.s), who was the chief of the Alawid family, was carried to Khurasan by the order of al-Ma'moon who forced him to accept the position of the heir apparent. He instructed all the bodies of his government to spread the virtues and exploits of Imam ar-Redha (a.s) everywhere. He coined money with the name of Imam ar-Redha (a.s) and made the rebels and all the public movements supporting them believe that he (al-Ma'moon) was serious in his doings until they were certain that there would be no need for revolting and shedding bloods after Imam ar-Redha (a.s) had been the heir apparent. In this way he defeated the revolution and did away with its effects. This plan was one of the most wonderful political plans in the world throughout the stages .of history

p: ۱۸۷

Severity .۲

Severity was one of the prominent qualities of al-Ma'moon. He had no mercy or kindness. He killed his brother al-Ameen when his army had occupied Baghdad and if he had a bit of .mercy, he would not kill his brother

After he had killed Imam ar-Redha (a.s), he treated the Alawids with utmost severity and .violence. He instructed his men to torture or kill the Alawids whenever they were found

Treachery .۳

Another quality of al-Ma'moon was treachery. He had appointed Imam ar-Redha (a.s) as his heir apparent and after achieving his political purposes, he inserted poison to him and .killed him

His tendency for amusement and play .۴

The tendency for play and amusement was an element of his life. Nothing was more beloved to him than playing the chess.[۱] He was interested in chess that he had composed some verses of poetry describing it. His father ar-Rasheed was interested in chess and he had given pawns of chess as a present to the king of France and they are .now in one of the museums in France

Al-Ma'moon was interested in singing and music. He was too interested in Abu Is~haq al-Mousili the songster who was one of the best and most famous musicians and singers in the Arab world. Al-Ma'moon said about this singer, 'Whenever he sings, my increasing [scruples that come to me from the Satan get away from me.'[۲

He passed his nights with singing, dancing and playing the lute whereas the mention of .Allah did not come to minds in his palaces during those nights

Claiming Shiism

Al-Ma'moon pretended to be a Shiite through doing some things that made many researchers think that he was from the Shia. He did the following:

۱. Giving Fadak back to the Alawids

Al-Ma'moon gave Fadak[۳] back to the Alawids after the previous governments had confiscated it intending to impose economical punishments against the Alawids and keep them live in poverty and neediness and thus the government would be safe from their resistance. By doing this al-Ma'moon had refreshed the Alawids and saved them from their economical problems that had struck them severely.

۲. Preferring Imam Ali to other companions

Al-Ma'moon had done a dangerous deed. He had announced officially the preference of Imam Ali (a.s), the pioneer of social justice in the earth, to all the companions and had also announced the defaming and criticizing of Mo'awiya.

This action was one of the most important plans that made people think al-Ma'moon was Shiite because all his predecessors used to curse, criticize, and defame Imam Ali (a.s) and they preferred the companions to him.

۳. Appointing Imam ar-Redha as the heir apparent

There was another thing due to which people thought that al-Ma'moon was a Shia. It was his appointing Imam ar-Redha (a.s) as his heir apparent and thus he took out the caliphate from the Abbasids to the Alawids.

These were the most important points that those, who thought al-Ma'moon was a Shia, relied on. But, when we ponder on the matter, we find that al-Ma'moon was neither a Shia nor was he kind to the Shia. He did those things just to firm his policies and achieve his purposes. Here are some points that affirm our thought:

p: ۱۸۹

First, al-Ma'moon had disagreed with the Abbasid family whose tendencies were with his brother al-Ameen because his mother was Zubayda who was very generous and liberal and from the very Abbasid family while the mother of al-Ma'moon, Marajil, was from the servants of the Abbasid palace; therefore, the Abbasids despised him because of his mother. Hence, al-Ma'moon by pretending to be a Shia wanted to subjugate his family, .the Abbasids, who were the bitterest enemies of Ahlul Bayt (a.s) and of their followers

Second, He wanted to discover the Shia after they had been unknown to the Abbasid governments. He wanted to know their names, groups and activities. Some official .documents issued by him proved this matter

Third, He wanted to do away with the revolutionary movement that the Shia had established under the leadership of Abu as-Saraya. Al-Ma'moon saw that the best way to .defeat this movement and stop its activities was through being kind to the Shia

(With Imam al-Jawad (a.s

What is important to the readers, as I think, is the study of the relation between Imam al-Jawad (a.s) and al-Ma'moon, the extent of that relation and his other affairs with him

The first meeting

The first meeting between Imam Abu Ja'far al-Jawad (a.s) and al-Ma'moon was in Baghdad when one day al-Ma'moon was going out with his train for hunting. On his way, he passed by some children among whom was Imam al-Jawad (a.s). When the children saw al-Ma'moon with his procession, they ran away for fear of him except Imam al-Jawad (a.s). When al-Ma'moon saw him, he stopped asking him why he had not run away. Imam al-Jawad (a.s) replied so wisely, 'The way is not narrow so that I would clear it to you and I have no guilt to fear from you. I think that you do not harm one who has no '.guilt

p: ۱۹۰

?'Al-Ma'moon was astonished at this answer. He kept on asking him, 'What is your name

'.Imam al-Jawad (a.s) said, 'Muhammad

?'Al-Ma'moon asked, 'Son of whom

.(Son of Ali ar-Redh', said Imam al-Jawad (a.s'

Al-Ma'moon found this excessive intelligence not odd, for Muhammad (al-Jawad) was from the house of the Prophet (a.s), the source of the mission and the center of knowledge and sense in the earth. Al-Ma'moon prayed Allah to have mercy on Imam ar-Redha (a.s) and went on his travel towards the desert for hunting. When he arrived in the place of hunting, he set free a falcon that was with him. The falcon disappeared and after some period it came back having a little fish, which was still alive, in his beak. Al-Ma'moon was astonished and he went back to his palace. He met Imam al-Jawad (a.s) again and ,asked him

?'O Muhammad, what is this in my hand'

Imam al-Jawad (a.s) replied, 'Allah the Almighty has created in the sea of his power small fish that is fished by the falcons of the kings and caliphs to try with it the progeny of al-'.(Mustafa (Prophet Muhammad

Al-Ma'moon could not hide his admiration and said, 'Indeed, you are the son of ar-Redha!' He took Imam al-Jawad (a.s) with him, did him good and exaggerated in honoring him.[۴] .This was the first meeting between Imam al-Jawad (a.s) and al-Ma'moon

The marriage of Imam al-Jawad to al-Ma'moon's daughter

All historians mentioned that al-Ma'moon liked Imam al-Jawad (a.s) to get married to his daughter Ummul Fadhl. It was he who had asked Imam al-Jawad (a.s) to marry his daughter. This was the second relation on this level between the two families; the Alawids and the Abbasids after all the bases of relation and kinship between them had come to nothing during the reign of the tyrant al-Mansor ad-Dawaniqi whose sons followed him in .this way and kept on punishing the Alawids severely

p: ۱۹۱

The motives of this marriage

Historians and narrators mentioned many reasons that made al-Ma'moon marry his daughter to Imam al-Jawad (a.s). Here are some of them:

۱. Al-Ma'moon said when intending to marry his daughter to Imam al-Jawad (a.s), 'I like to be a grandfather of one whose fathers are the messenger of Allah and Ali bin Abu Talib.'

As I think, this was not the real reason behind this marriage, for al-Ma'moon did not believe in this fact in the depth of his heart. If he had been true, he would not have assassinated Imam ar-Redha (a.s) and would not have instructed the bodies of his government to chase the Alawids and kill them.

۲. That which made al-Ma'moon do that was his admiring the talents and genius of Imam al-Jawad (a.s) which were well-known to everyone. This opinion has not been evidenced.

۳. He wanted to show the public that he was innocent of assassinating Imam ar-Redha (a.s), for if he had killed Imam ar-Redha (a.s), he would not have married his daughter to the son of Imam ar-Redha (a.s).

۴. He tried to be aware of the activities of Imam al-Jawad (a.s) and know his political tendencies, his followers and supporters through his daughter who would be his (Imam al-Jawad's) wife.

۵. Perhaps the most important and most serious reason was that al-Ma'moon tried, through this marriage, to take Imam al-Jawad (a.s) to the fields of amusement, play and diversion to destroy the edifice of imamate which the Shia believed in. The most important basis of imamate was the infallibility of the imam and his refraining from committing any sin whether intendedly or inattentively. Of course, al-Ma'moon had failed to do that because Imam al-Jawad (a.s) did not respond to him in any way even if he would lose his life.

p: ۱۹۲

But, what explains all that is that which Sheikh al-Kulayni has mentioned. He says, 'Al-Ma'moon managed every trick[۵] against Imam al-Jawad (a.s) but he failed. When he wanted to marry his daughter to him, he brought two hundred beautiful maids and gave

each one of them a cup full of jewels to receive Abu Ja'far (al-Jawad) when he would sit in the place of notables, but Imam al-Jawad (a.s) did not look at them.

There was a man of a long beard called Mukhariq. He was a singer and he played the lute and tambourine. Al-Ma'moon asked him to play and sing before Imam al-Jawad (a.s). He did for a period and Imam al-Jawad (a.s) looked neither to the left nor to the right. Then, Imam al-Jawad (a.s) raised his head and said, 'Fear Allah O you man of the beard!' The tambourine and the lute fell down from the singer's hands and he could not make use of his hands until he died. Al-Ma'moon asked him about his state and he said, 'When Abu Ja'far shouted at me, I was frightened that I would not recover forever.'[۶]

This narration revealed the attempts of al-Ma'moon to draw Imam al-Jawad (a.s) to the fields of amusement and diversion. He offered to him all kinds of incitement and Imam al-Jawad (a.s) was then in the prime of youth, but he, with his great spiritual powers, refrained from what Allah had prohibited and therefore, he spoiled the plans of al-Ma'moon that intended to devoid the beliefs of the Shia in the infallibility of their imams. It was this fact-as we think-that was the reason for calling Imam al-Jawad (a.s) as at-Taqiy (God-fearing) because he feared Allah in the most difficult stages and therefore Allah had saved him from the evil of al-Ma'moon.[۷]

p: ۱۹۳

The fear of the Abbasids

The Abbasids felt a great fear when they knew that al-Ma'moon had intended to marry his daughter to Imam al-Jawad (a.s). They held a meeting that their notables and men of consultation had attended to discuss the matter and the possibility of transmitting the caliphate and rule from the Abbasids to the Alawids. When they had discussed the matter from all sides, they decided to meet al-Ma'moon and show him their objection to what he .had intended to do

The meeting of the Abbasids with al-Ma'moon

The Abbasids went to al-Ma'moon and said to him, 'O Ameerul Mo'mineen, we adjure you by Allah to give up marrying your daughter to the son of ar-Redha. We fear you will take a matter that Allah has endowed us with away from us and take off an honor from us that Allah has put on us. You have known what has been there between us and these people in the past and now and how the caliphs have exiled and made little of them. We are in fear of what you have done with ar-Redha. We ask you by Allah not to take us back to a distress that had abated from us. Give up your intention with the son of ar-Redha and ...'choose one from your family who would fit for that better than others

The Abbasids put before al-Ma'moon the points that provoked emotions. They reminded him of the spites and enmities of his fathers towards the Alawids and that which the previous caliphs had done to them such as exiling them from the rule and governmental positions and subjecting them to all kinds of torture and punishment. They asked him not to turn away from the path of his fathers because that would cause dangers to his family. ,Nevertheless, al-Ma'moon paid no attention to that and said to them

p: ۱۹۴

As for that which is between you and the family of Abu Talib (the Alawids), the fault is' yours in that. If you have done justice to them, it would have been better to you for they are the closest to you. And as for that which those before me had done to them, they had cut kinship and I seek the protection of Allah from that. By Allah, I have not regretted my appointing him as my heir apparent. I had asked him to undertake the matter (the caliphate) and I would retire but he refused; and the command of Allah is a decree that is made absolute. And as for Abu Ja'far Muhammad bin Ali (al-Jawad), I have chosen him because he is the best of all people in knowledge and virtue though he is still young and I have admired this in him. I hope that which I have known in him will appear to people and then they will know that what I have done is right'...

Al-Ma'moon blamed the Abbasids for it was they who had cut the relation of kinship with the Alawids. If they were fair to themselves, they would see that the Alawids were worthier of the position of the Prophet (a.s) than them because they were his progeny and religion had been built by their jihad and sacrifice. The Abbasids had not offered any service to Islam or to Muslims, but what they had done harmed Islam and the Muslims.

Then the Abbasids asked al-Ma'moon to put off this marriage until Imam al-Jawad (a.s) would grow older and be more aware of religion.

p: ۱۹۵

Al-Ma'moon replied to them, 'Woe unto you! I know this young man more than you. He is from people of a house whose knowledge is from Allah Who has inspired them. His fathers have been rich in the knowledge of religion and sciences and been in no need of imperfect people. If you like, you can try Abu Ja'far to discover what I have described '.about him

Al-Ma'moon and the Abbasids had agreed on trying Imam al-Jawad (a.s) that he might fail to answer and then his marriage to the daughter of al-Ma'moon would be annulled besides that they would take that as a means to devoid the belief of the Shia that the .imam was the most aware and most virtuous of all people of his time

The Abbasids said to al-Ma'moon, 'O Ameerul Mo'mineen, we agree to try him. Let us alone with him and we shall appoint someone to question him in your presence on some things in jurisprudence of the Sharia. If he answers correctly, we shall have no objection to his marriage and the opinion of Ameerul Mo'mineen will appear right to people, and if [he fails to answer we shall have the right to object.'[۸

The Abbasids went looking for a scientific personality that would be able to try Imam al-Jawad (a.s) and confute him.

(Delegating Yahya to try Imam al-Jawad (a.s

The Abbasids had agreed on choosing Yahya bin Aktham, who was the head of the judges of Baghdad and one of the prominent jurisprudents at that time, to try Imam Abu Ja'far (a.s). They offered their suggestion to him and told him that they would give him great monies if he tried Imam al-Jawad (a.s) and confuted him. Yahya responded to them and left to his house looking in the books of jurisprudence and Hadith for the most complicated questions to test Imam al-Jawad (a.s) by them. The Abbasids went to al-Ma'moon and told him that Yahya had accepted the offer and they asked him to assign a .day for the trial

p: ۱۹۶

The questions of Yahya

When the day of the trial came, the Abbasids hurried to the palace of al-Ma'moon. Notables, scholars and people of all classes attended the meeting. It was a memorable day. The hall of the meeting was full of people. Imam al-Jawad (a.s), who was nine years and some months then, took his seat in the front of the meeting as al-Ma'moon had .ordered, Yahya sat before him and al-Ma'moon sat beside him

The attendants opened their ears and Yahya asked al-Ma'moon permission to begin trying Imam al-Jawad (a.s). Yahya turned towards Imam al-Jawad (a.s) and said to him, ?"Would you permit me-may I die for you-to ask you a question

'.Imam al-Jawad (a.s) smiled at him saying, 'Ask whatever you like

Yahya asked, 'May Allah make me die for you! What do you say about a muhrim[٩] who ?'killed a game

Imam al-Jawad (a.s) said, 'Did he kill the game while being in his ihram or not? Was he aware of that or not? Did he kill it intendedly or not? Was the muhrim a free person or a slave? Was he a child or an adult? Was the game from birds or other than birds? Was it young or grown-up? Did the muhrim insist on his doing or he repented? Was it in the night ?'or at day? Was the muhrim in the major hajj or in the minor hajj

Yahya was astonished and confused and failure appeared on him. He could not imagine these branches on his question. Loud calls of takbir and tahlil[١٠] filled the hall. It was clear to the all that the imams of Ahlul Bayt (a.s) were the source of knowledge and wisdom and that Allah had gifted them, young and old, with that which He had gifted His prophets of .perfection and knowledge

Imam al-Jawad (a.s) had divided this question into these branches, although some of them had the same verdict as if when the killing of the animal was in the night or at day, to confute the opponent who had questioned Imam al-Jawad (a.s) just for testing and not .for perceiving

When al-Ma'moon saw that Yahya had failed, he turned to the Abbasids and said, 'Praise be to Allah for this blessing and for the successfulness of my opinion…do you know now [what you have denied?'[۱۱

It was clear to the Abbasids that Imam al-Jawad (a.s) had an important position and he was one of the great (men) of intellect and knowledge in Islam and it was clear to them .(that al-Ma'moon said to them that they did not know Ahlul Bayt (a.s

Engagement

When Yahya bin Aktham failed and was confuted, and the talents of Imam al-Jawad (a.s) and his preference to all others, despite his young age, appeared clearly to the attendants of the meeting, al-Ma'moon turned to Imam al-Jawad (a.s) and said, O Abu (?'Ja'far, do you propose (to my daughter

Imam al-Jawad (a.s) showed acceptance and then al-Ma'moon said to him, 'May I die for you! I have accepted you. Propose and I will marry my daughter Ummul Fadhl to you even '.if some people object to that

Then Imam al-Jawad (a.s) made the speech of engagement saying, 'Praise be to Allah as acknowledgment to His blessing, and there is no god but Allah as loyalty to His oneness, and the blessing and peace of Allah be on the master of His people and the choice from his progeny. From the favor of Allah on His people is that He has satisfied them with lawful (marriage) rather than unlawful (adultery). He, glory be to Him, has said, (And marry those among you who are single and those who are fit among your male slaves and your female slaves; if they are needy, Allah will make them free from want out of His grace; and Allah is Ample-giving, Knowing).[۱۲] Thus, Muhammad bin Ali bin Musa proposes to Ummul Fadhl the daughter of Abdullah al-Ma'moon and offers to her a dowry as much as the dowry of his grandmother Fatima the daughter of Muhammad; five hundred dirhams as horses. O Ameerul Mo'mineen, do you accept to marry your

?'daughter to me with this dowry

p: ۱۹۸

Al-Ma'moon said, 'Yes, I marry her to you, O Abu Ja'far, with the mentioned dowry. Do ?'you accept the marriage

[Imam al-Jawad (a.s) said, 'Yes, I accept it and am satisfied with it.'[۱۳

Al-Ma'moon ordered the attendants with their different ranks and classes to have seats [and not to leave the meeting. Then, tables were served for people to eat.[۱۴

Explaining the question

Al-Ma'moon asked Imam Abu Ja'far al-Jawad (a.s) to explain the previous question that Yahya had asked him about. The answer of Imam al-Jawad (a.s) had been narrated in two ways. In the first way, al-Hasan bin Ali bin Shu'ba narrated, as in Tuhaf al-Uqool, that ,Imam al-Jawad (a.s) said

If a muhrim kills a game while being free from his ihram and the game is a grown up bird,' he has to pay a sheep[۱۵] as penance. If he does that during his ihram, the penance is doubled. If he kills a chick while being free from ihram, he has to pay a lamb that is weaned and he does not have to pay its price because he is not in ihram. If he kills it in his ihram, he has to pay a lamb and the price of the chick. If the game is from beasts, he has to pay a cow or a camel for killing a zebra or an ostrich and if he cannot do that, he has to give food (a meal) to sixty poor persons and if he cannot do that too, he has to fast for eighteen days. If he kills a cow, he has to pay a cow and if cannot do that, he has to feed thirty poor persons, and if he cannot do that, he has to fast for nine days. If the game he kills is an antelope, he has to pay a sheep and if he cannot, he has to feed ten poor .persons and if not, he has to fast for three days

p: ۱۹۹

If he kills the game while being in ihram, the penance is doubled as an offering to be brought to the Kaaba. He must slaughter the animal (of the penance) in Mina where people slaughter their sacrifices if he is in the great hajj and he must slaughter it in Mecca in the yard of the Kaaba if he is in the minor hajj. He should pay its price as charity so as the penance is doubled. In the same way, if he kills a rabbit or a fox, he has to slaughter a sheep and its price as charity. If he kills a pigeon from the pigeons of the Kaaba, he has to pay a dirham as charity and buy some grains to the pigeons of the Kaaba with another dirham. For a young one half of a dirham is paid and for an egg a quarter of a dirham is paid. Whether a muhrim kills a game knowingly or unknowingly, intendedly or .unintendedly he has to pay a penance for it

If a slave commits that, his master has to pay the penance. A child who is not adult yet, does not have to pay penance. If someone guides another one to a game and that game is killed, he too has to pay a penance. He, who kills a game (during his ihram) intendedly and insists on that, shall be punished in the afterlife even after paying the penance in this life. A repentant one, after paying the penance, shall not be punished in the afterlife for that. If a muhrim kills a game in the night or he is obliged to do that, he does not have to pay a penance except if he intends to hunt whether in the night or the day; in this case he has to pay the penance. A muhrim in the hajj has to slaughter the animal (of penance) in Mina where people slaughter their sacrifices and a muhrim in the minor hajj has to ‘.slaughter the animal in Mecca

p: ۲۰۰

Al-Ma'moon ordered this explanation to be written down and narrated from Abu Ja'far al-Jawad (a.s). Then he turned to his relatives, who had denied marrying his daughter to Imam al-Jawad (a.s), and said to them, 'Can any one of you answer this question in this ?'way

They said, 'No, by Allah we cannot even the judge…O Ameerul Mo'mineen, you are more '.aware of him (of Imam al-Jawad) than we are

Al-Ma'moon said to them, 'Have you not known that the people of this house (Ahlul Bayt) are creatures unlike the rest of creatures? Have you not known that the messenger of Allah (peace be upon him) had paid homage to al-Hasan and al-Husayn while they were children yet and he had not paid homage to any child other than them? Have you not known that their father (al-Hasan and al-Husayn's father) Ali had believed in the messenger of Allah when he was just nine years old and Allah and His messenger had accepted his faith and no faith of a child other than him had been accepted, and the messenger of Allah had not pray Allah for a child other than him? Have you not known that they are a progeny one from the other and that which the last of them has (of [knowledge and virtues) is as that which the first of them has had?'[۱۶

In the second way of the narration, Sheikh al-Mufeed mentioned that al-Ma'moon had said to Abu Ja'far (a.s), 'May I die for you! Would you please mention the jurisprudence of ?'what you have detailed so that we would know and make use of it

p: ۲۰۱

Abu Ja'far (a.s) said, 'Yes, if a muhrim kills a game while being out of his ihram and the game is from grownup birds, he has to pay (slaughter) a sheep as penance and if he kills it during his ihram, the penance is doubled to him. If he kills a young bird when being out of his ihram, he has to pay a lamb that is weaned and if he kills it during his ihram, he has to pay a lamb and the price of the young bird he has killed. If the game being killed is from beasts such as a zebra, the penance is a cow and if it is an ostrich, the penance is a cow or a camel. If it is a deer, the penance is a sheep. If he kills any of these animals during his ihram, the penance is doubled as offering to the Kaaba. If a muhrim kills an animal during the hajj, he has to slaughter the animal of penance in Mina and if he kills an animal during the minor hajj, he has to slaughter the animal of penance in Mecca. This penance must be carried out whether the muhrim who kills a game is aware or unaware of the verdicts. The muhrim who kills a game intendedly shall bear the sin of his doing even after paying the penance. A penance of a slave has to be paid by his master. There is no penance on children in this concern whereas it is obligatory on adults. A repentant person shall not be punished (for killing a game during ihram) in the hereafter while one insisting on his doing '.shall be punished then

p: ۲۰۲

.The first narration is more detailed and comprehensive

Imam al-Jawad asking Yahay

Al-Ma'moon asked Imam al-Jawad (a.s) to question Yahya bin Aktham. Imam al-Jawad (a.s) turned to Yahya and said to him, 'May I ask you?'

Yahay said politely, 'It is up to you, may I die for you! I may know the answer to your question; otherwise, I shall benefit from you.'

Imam al-Jawad (a.s) asked Yahay a question that was somehow like a riddle but Yahya could not answer it. When Imam al-Jawad (a.s) gave the answer clearly, the attendants were astonished at his intelligence while he was so young yet.

Al-Ma'moon said to his family, 'Can anyone of you answer this question with this answer or put forth such a question?'

They all said, 'No, by Allah! Ameerul Mo'mineen is more aware of what he sees.'[۱۷]

Gifts on the occasion of marriage

On the second day after concluding the bond of marriage, people came to the palace of al-Ma'moon. At the head there were the leaders of the army, the officials of the government and the other classes of people. They came to offer congratulations to Imam al-Jawad (a.s) and al-Ma'moon on this happy occasion. Al-Ma'moon ordered the donations and gifts to be brought. Three silver trays full of small balls of musk and saffron were brought. Inside the balls there were pieces of paper in which prizes of precious donations were written. Al-Ma'moon ordered these balls to be scattered on his train and other gifts to be scattered on the leaders and the other attendants. People left taking with them precious prizes and gifts. And then, al-Ma'moon gave charities to all poor people.[۱۸]

p: ۲۰۳

The masses honoring Imam al-Jawad

During his residence in Baghdad, Imam al-Jawad (a.s) was surrounded with a halo of honoring and glorification and people gathered around him seeing in him a natural continuation of his pure fathers who had lit life with the essence of Islam and the truth of faith. When Imam al-Jawad (a.s) walked in the street, people lined up greeting him with takbir and tahlil and calling out, 'This is the son of Imam ar-Redha.'

Al-Qassim bin Abdurrahman, who was a Zaydite, said, 'One day, I went to Baghdad. I saw people look forward and stop in crowds. I asked what that was and it was said to me that it was the son of ar-Redha. I said to myself, 'By Allah, I must see him.' He came riding on a mule. I cursed (with myself) those who believed in imamate where they said that Allah had made it obligatory to obey this man.

Imam al-Jawad looked at me, came towards me and said, 'O Qassim bin Abdurrahman, (Is it a mortal man, alone among us, that we are to follow? Then indeed we should fall into error and madness). I was astonished when he knew my intention and then I turned to believe in his imamate.'[١٩]

His lectures in Baghdad

Imam Abu Ja'far al-Jawad (a.s) exploited the period of his residence in Baghdad in giving lectures and teachings to charge the general intellect with the Islamic knowledge. He gave his precious lectures to the ulama and narrators in the yard of his house. His lectures were on different sciences and arts like Hadith, Tafsir, jurisprudence, theology and Usool, but concentrated more on jurisprudence.

p: ٢٠٤

His travel to Yathrib

Imam al-Jawad (a.s) traveled to Yathrib after he had concluded the bond of marriage with Ummul Fadhl. He remained some years in Yathrib managing the affairs of the Alawids and helping the poor and needy. But he himself lived a simple life like his fathers. .He did not live in luxury but in asceticism

Jurisprudents, ulama and narrators of Hadith surrounded him taking from the springs of his pure knowledge and sciences. Ulama and narrators had narrated from him many sides of jurisprudence and other sciences as we have mentioned in the previous .chapters

His wedding

When Imam al-Jawad (a.s) was fifteen years, he traveled to Baghdad to get married with .Ummul Fadhl whom he had concluded the bond of marriage with before

Al-Ma'moon was then in Tikrit. He went to him and al-Ma'moon received him with great honoring and respect. Al-Ma'moon ordered the wedding to be held. The marriage of Imam al-Jawad (a.s) with Ummul Fadhl (al-Ma'moon's daughter) took place in the house of Ahmed bin Yousuf that was at the bank of the Tigris. Imam al-Jawad (a.s) lived there [until the season of the hajj and then he left this house.[٢٠

Congratulation

Delegations of the notable people of Baghdad and other towns came to Imam al-Jawad (a.s) to congratulate him on his marriage. From among those people was Muhammad bin ,Ali al-Hashimi who said

I went to Abu Ja'far in the next morning of his marriage to the daughter of al-Ma'moon.' In the previous night I had some drug and therefore I was thirsty. I did not like to ask for water. Abu Ja'far looked at my face and said, 'I see you are thirsty.' I said, 'Yes, I am.' He said to one of the servants, 'O boy, bring us some water.' I said to myself, 'Now they will bring poisoned water.' I felt distressed for that. The servant came with water. Abu Ja'far smiled at me and asked the servant to give him the water. He took the water and drank from it and then gave it to me and I drank. I remained long with him and felt thirsty. He

asked for water and did as he did in the first time. I left him saying to myself, ‘I think that Abu Ja'far knows what there is in one’s mind as ar-Rafidha (the Shia) say.’[۲۱]

p: ۲۰۵

Muhammad bin Ali feared for Imam al-Jawad (a.s) that the Abbasids might assassinate him through poison and that his relation with them through his marriage to their daughter would not prevent them from doing that because marrying their daughter to him was not .out of good will

From those who had come to congratulate Imam al-Jawad (a.s) on his marriage was Abu Hashim al-Ja'fari who said, 'The blessing of this day (the day of Imam al-Jawad's '.wedding) has been so great on us

'.Imam al-Jawad (a.s) said, 'O Abu Hashim, the blessings of Allah have been great in it

Abu Hashim ascribed the blessing to the day on which Imam al-Jawad (a.s) had got married, but the fact is not so because days do not give blessings but it is Allah, the .Creator of the universe and the Giver of life, Who puts blessing in days

Abu Hashim felt that his saying had something wrong. He said, 'O my master, what should ?'I say about the day

'.Imam al-Jawad (a.s) said, 'You should say good so that you get it

'.Abu Hashim said, 'O my master, I will do so and nothing other than it

Days have no blessing or good to man but Allah gives that to whomever He wills from His .people

'.Imam al-Jawad (a.s) said, 'Then, you shall be successful and shall not see except good

Leaving Baghdad

Imam al-Jawad (a.s) left Baghdad after his marriage with Ummul Fadhal. His family and relatives were with him. They went to Mecca to perform the hajj. The Abbasids were delighted when Imam al-Jawad (a.s) had left Baghdad, for they had great spite against him especially when they saw his great knowledge and virtues that spread among people everywhere in Baghdad though he was young yet. They feared that al-Ma'moon might entrust him with the caliphate as he had entrusted his father Imam ar-Redha (a.s) before... Imam al-Jawad (a.s) left Baghdad to live in Yathrib and to be away from the .plots and spites of the Abbasids

p: ۲۰۶

A miracle

Historians and narrators mentioned that a miracle took place when Imam al-Jawad (a.s) ,was on his way from Baghdad to Yathrib. Sheikh al-Mufeed says

When Abu Ja'far (a.s) left Baghdad towards Medina and Ummul Fadhl was with him,' people went out escorting him. When he got to the street of the Gate of Kufa, he went to the house of al-Musayyab at the sunset. He went to the mosque to offer the prayer. In the Yard of the mosque there was a lote-tree. He asked for some water to make wudu'. He made wudu' at the roots of the lote-tree and went in to offer the prayers. When he finished the prayers, he went out and when he got to the lote-tree, people found it had good fruit. They ate from the fruit and found it sweet and with no stones. People [farewelled Imam al-Jawad (a.s) and he left.'[۲۲

Allah has endowed the infallible imams of Ahlul Bayt (a.s) with charismata and miracles as He has endowed their grandfather the messenger of Allah (a.s) so that people believe in them and resort to them during ease and misfortunes and make them as the means .between them and Allah

Ummul Fadhl complains of Imam al-Jawad

Allah had willed to deprive Ummul Fadhl of offspring from Imam al-Jawad (a.s); therefore, he got married to one of his religious maids and Allah granted him offspring from her. Ummul Fadhl became so angry and wrote a letter to her father complaining of ,what Imam al-Jawad (a.s) had done. Al-Ma'moon replied to his daughter saying

p: ۲۰۷

My daughter, we have not married you to Abu Ja'far to prohibit him from lawful things.' Do not go back to what you have mentioned.'[۲۳] Ummul Fadhl remained spiteful towards .Imam al-Jawad (a.s) until she assassinated him with poison as some historians say

The annual salary of Imam al-Jawad

Al-Ma'moon paid a salary of one million dirhams to Imam al-Jawad (a.s) a year.[۲۴] Imam al-Jawad (a.s) did not spend these monies and the legal dues that came to him on his private affairs, but he spent them openhandedly on the poor and the needy of the .Alawids and other than the Alawids

The death of al-Ma'moon

Al-Ma'moon went from Baghdad to Taratoss[۲۵] for recreation and relaxation. He admired Taratoss for its beautiful, natural scenes. He walked in some of its parks and gardens and chose a beautiful place that was full of trees with flowing water and nice weather. He ordered his companions to stop at that place. They served food and sat to eat. Al-Ma'moon said to his companions, 'My self asks me for fresh, ripe dates.' While they were busy talking, they heard the sound of the caravan of mail coming from Baghdad. There were four containers of fresh dates with the caravan. He ate from those dates and felt that his inevitable end was near. He said, 'I have possessed the world. '.Everything in it has been subjected to me and I have reached my aims

He said, 'It is the last time I eat dates.' And it was as he said. He became so ill and his state turned worse day after another. He resided in the house of Khaqan al-Muflihi, the servant of ar-Rasheed. When he felt he was about to die, he ordered the servant to spread ashes for him and put him on them. He began tossing about on the ashes while saying, 'O You, Whose kingdom does not disappear, have mercy on one whose kingdom [has disappeared.'[۲۶

p: ۲۰۸

He began struggling with death. There was some man near him to dictate to him the Shahada. Ibn Masswayh, the physician, was present. He said to the dictator, 'Let him ...'alone! He, in this state, does not differentiate between his God and Mani

Al-Ma'moon opened his eyes because these words had stung him and he wanted to assault ibn Masswayh but he was unable to talk.[۲۷] He remained alive no long after that. He was forty-nine years when he died. The period of his rule was twenty years, five [months and eighteen days.[۲۸

Imam al-Jawad (a.s) was then more than twenty-two years. He, as historians says, waited for the death of al-Ma'moon impatiently because he knew that he himself would not live after al-Ma'moon but a little and then he would leave to the better world beside .his Lord and be away from this world that was full of seditions and falsehood

He said, 'Deliverance is thirty months after the death of al-Ma'moon.' He lived no more .than thirty months after the death of al-Ma'moon and then he left to his Merciful Lord

Here, we would like to show that al-Ma'moon was the best political and scientific personality of the Abbasid caliphs. He could defeat the most difficult, political crises that faced him and were about to do away with his rule. He was so clever that he had curried favor with the Alawids and their followers, instructed the media to spread the virtues of Imam Ali (a.s) and his preference to all the companions, given Fadak back to the Alawids, appointed Imam ar-Redha (a.s) as his heir apparent and married his daughter to Imam al-Jawad (a.s). He did not do that out of faith and sincerity to Ahlul Bayt (a.s), but to know the secret movements and the political parties that worked secretly to overthrow the .Abbasid rule and take the caliphate back to the Alawids

p: ۲۰۹

Al-Ma'moon, through these acts, could know the political activities against the Abbasid rule. The Abbasid caliphs before him made every effort to know that but they failed. They followed every way in punishing the Alawids and their followers severely and killing them brutally but they got no information about them and could not discover their political .activities

Footnote

[۱] .Al-Iqd al-Fareed, vol.۳ p.۲۵۴

[۲] .The Arabic Civilization by Jack S. Risler, p.۱۰۸

[۳] Fadak was a very vast, fertile village that the Prophet (s) had donated to his daughter .Fatima (s). It was rich of date-Palms and other fruitful trees

[۴] Noor al-Absar, p.۱۴۶, Akhbar ad-Duwal, p.۱۱۶, al-Ittihaf bihubil Ashraf, p.۶۴, Bahr al-.Ansab, vol.۲ p.۱۹

[۵] He wanted Imam al-Jawad (s) to drink with him and to enter with him in the filed of .(debauchery (far be he above all that

[۶] .Usool al-Kafi, vol.۱ p.۴۹۴-۴۹۵

[۷] .Bihar al-Anwar and other sources

[۸] .Al-Irshad, p.۳۵۹-۳۶۰

[۹] .A muhrim is one in the state of ritual consecration at performing the hajj

[۱۰] Takbir is saying "Allahu Akbar: Allah is great" and tahlil is saying "la ilaha illallah: there ."is no god but Allah

[۱۱] .Al-Irshad, p.۳۶۱, Wassa'il ash-Shia, vol.۹ p.۱۸۷

[۱۲] .Qur'an, ۲۴:۳۲

[۱۳] .Al-Irshad, p.۳۶۱-۳۶۲, Wassa'il ash-Shia, vol.۸ p.۱۱۵

[۱۴] .Al-Irshad, p.۳۶۲

[۱۵] To slaughter it and distribute its meat among the needy.

[۱۶] Tuhaf al-Uqool, p.۴۵۲-۴۵۳, Wassa'il ash-Shia, vol.۹ p.۱۸۸.

[۱۷] Al-Irshad, p.۳۶۳.

[۱۸] Al-Irshad, p.۳۶۳, Wassa'il ash-Shia, vol.۱۴ p.۵۱۹.

[۱۹] Ithbat al-Hudat, vol.۶ p.۱۹.

[۲۰] Tareekh Baghdad by Ahmed Tayfor, vol.۶ p.۳۳ (a manuscript in the Kashiful Ghita' Library), Tareekh at-Tabari, vol.۱ p.۶۲۳.

p: ۲۱۰

.Bihar al-Anwar, vol.١٢ p.١١٢ [٢١]

.Al-Irshad, p.٣٦۴, Akhbar ad-Duwal, p.١١۶, Wassa'il ash-Shia, vol.۴ p.١٠۵٩ [٢٢]

.Al-Irshad, p.٣۶۴ [٢٣]

Shatharat ath-Thahab, vol.٢ p.۴٨, al-Ibar fee Khabar man Ghabar, vol.١ p.٣٨٠, an- [٢۴] Nujoom az-Zahira, vol.٢ p.٢٣١, al-Wafi bil-Wafiyyat, vol.۴ p.١٠۵, Mir'at al-Jinan, vol.٢ p.٨٠, .Mir'at az-Zaman, vol.۶ p.١٠۵

.(A village in Sham (Syria [٢۵]

.Al-Anba' fee Tareekh al-Khulafa', p.١٠۴ [٢۶]

.Tareekh ibnul Atheer, vol.۵ p.٢٢٧ [٢٧]

.At-Tanbeeh wel Ishraf, p.۴٠۴ [٢٨]

The end

The end

Before we talk about the end of the life of the great Imam Abu Ja'far al-Jawad (a.s), we talk in brief about the life of al-Mu'tasim the Abbasid caliph who had assassinated Imam al-Jawad (a.s) with poison for it has an objective relation with the study on the life of the .(imam (a.s

The characteristics of al-Mu'tasim

Foolishness

Al-Mu'tasim was foolish. Historians described him that when he became angry, he did not [care whom he killed or what he did.[١

Dislike of knowledge

Al-Mu'tasim disliked knowledge and hated learned people. There was a servant with him who read with him in the book. The servant died and ar-Rasheed said to al-Mu'tasim, 'O '.Muhammad, your servant died

‘.Al-Mu'tasim said, ‘O yes, my master! He died and rested from the book

Ar-Rasheed said, ‘The book will rest from you. (to his men) Leave him! Do not teach [him!’[۲

p: ۲۱۱

Al-Mu'tasim remained illiterate. When he became the caliph, he did not know reading and writing and his vizier was unlearned. Ahmed bin Aamir described him by saying, 'An illiterate caliph and an unlearned vizier.'[۳]

He was divested of knowledge, virtue, and any good quality, by which he was supposed to deserve the caliphate in Islam that was the highest and most important position on which justice and equity among people depended.

His hatred to the Arabs

Al-Mu'tasim hated the Arabs too much. He exaggerated in subjugating and degrading them. He omitted their names from the divan and prevented them from their gifts and deposed them from main positions.[۴]

His loyalty to the Turks

Al-Mu'tasim had in the deep of his heart a great love and loyalty to the Turks. He depended on them in building his state. It was because that his mother Marida was a Turk. Therefore, he imitated the Turks in everything. He sent for them from Turkey[۵] and their number was about seventy thousands at his reign. In order to keep their race distinguished, he brought them women from their race and prevented them from getting married to women from other races.[۶] He made them wear silk garments and gold belts.[۷] He made them the leaders of his armies and entrusted them with the high positions of politics and war and deprived the Arabs of the positions they had in the army. He preferred the Turks to the Arabs and to the Persians in everything.

p: ۲۱۲

The Turks behaved wrongly towards people. They roved in the streets of Baghdad on their horses paying no attention to people. They trod on old people, women and children. The people of Baghdad clamored against their oppression and inadvertence.[۸] Al-Mu'tasim was under the control of the Turks to a far extent.

With Imam al-Jawad

Al-Mu'tasim's heart was full of spite and malice against Imam al-Jawad (a.s). He burst with rage whenever he heard the virtues and exploits of Imam al-Jawad (a.s) being mentioned. His envy towards him had led him to assassinate him as we shall explain later on.

Bringing Imam al-Jawad to Baghdad

Al-Mu'tasim had ordered Imam al-Jawad (a.s) to come to Baghdad and he arrived in it in Muharram, ۲۲۰ AH.[۹]

When Imam al-Jawad (a.s) came to Baghdad, al-Mu'tasim house-arrested him to know all his affairs and activities. He ordered his men to watch him and he prevented him from connecting with his followers and those who believed in his imamate.

Betraying the imam

Indeed, it was unfortunate that that betrayal had come from Abu Dawod as-Sajistani, who was one of the prominent jurisprudents of that time. That which led him to do that was his envy towards Imam al-Jawad (a.s). Envy is a malicious disease that always throws people in great evils.

Abu Dawod was so spiteful towards Imam al-Jawad (a.s) when al-Mu'tasim followed his (Imam al-Jawad's) opinion on a jurisprudential matter and left aside the opinions of all other

jurisprudents. Since then, Abu Dawod was filled with rage against Imam al-Jawad (a.s) and tried to betray him and manage to kill him.

p: ۲۱۳

Zarqan, the close friend of Abu Dawod, said, 'One day, he (Abu Dawod) came back from al-Mu'tasim distressedly. I asked him what the matter was and he said, 'A thief confessed that he had committed theft and the caliph wanted to purify him by punishing him. He gathered the jurisprudents in his meeting and sent for Muhammad bin Ali (al-Jawad). He asked us how the thief's hand would be cut. I said, 'His hand should be cut from the wrist because Allah has said when talking on Tayammum, (...and wipe your faces and your hands).[١٠] Some jurisprudents agreed with me on that and others said, 'The hand must be cut from the elbow.' Al-Mu'tasim asked what their evidence was and they said, 'Allah has said, (...wash your faces and your hands as far as the elbows...).[١١] Then, al-Mu'tasim turned to Muhammad bin Ali and asked him, 'O Abu Ja'far, what do you say on ?'that

'.He said, 'O Ameerul Mo'mineen, the jurisprudents have talked about that

?'Al-Mu'tasim said, 'Let what they have said aside. What do you have to say

?'Imam al-Jawad (a.s) said, 'O Ameerul Mo'mineen, would you exempt me from that

'.Al-Mu'tasim said, 'I adjure you by Allah that you tell what you have

Imam al-Jawad (a.s) said, 'Now, since you have put me on oath, I will say. They (jurisprudents) are mistaken. Only the fingers should be cut from the joints of their origins '.and the palm should be left safe

Al-Mu'tasim asked about the evidence and Imam al-Jawad (a.s) said, 'The messenger of Allah said, 'Prostration is on seven organs; the face, the two hands, the two knees and the two feet.' Then, if his hand is cut from the wrist or the elbow, he shall not have a hand to prostrate on it and Allah has said, (the places of worship (prostration) are for Allah) meaning these seven organs that one prostrates on; (so pray not unto anyone along with Allah). What is for Allah is not cut.' Al-Mu'tasim approved this answer and ordered the .hand of the thief to be cut from the joints of fingers without the palm

p: ٢١۴

Zarqan added that Abu Dawod said, "After three days, I went to al-Mu'tasim and said to him, 'Being loyal to Ameerul Mo'mineen is obligatory on me. I tell you about something that I know I may go to Hell because of it (if I do not tell it).' Al-Mu'tasim said, 'What is it?' I said, 'Ameerul Mo'mineen had gathered in his meeting the jurisprudents and ulama of his subjects for a serious matter of religion. He asked them about the verdict on it and they told him of the verdict they had. Your family, leaders, viziers and scribes had attended the meeting and the people outside had also heard of that. Then, all the sayings of these jurisprudents and ulama were brushed aside just for a saying of a man, whom a group of the nation believe in his imamate and claim that he is worthier of your position than you, and then his suggestion is followed and preferred to the verdicts of the jurisprudents.' Al-Mu'tasim changed color and noticed what I drew his attention to. He said, 'May Allah reward you with good for your advice."[۱۲]

Abu Dawod had committed the ugliest crime in Islam. He had instigated al-Mu'tasim to assassinate an imam from the imams of Ahlul Bayt (a.s), whom Allah had imposed their love on this nation. Woe and wrath be unto whoever had participated in shedding their bloods.

Imam al-Jawad predicts his death

Imam al-Jawad (a.s) perceived from beyond the unseen that the inevitable death would come to him while his old was like that of flowers yet. He had declared that to his followers on many occasions. Here are some of them:

p: ۲۱۵

Muhammad bin al-Faraj narrated, "Abu Ja'far wrote to me: 'Bring me the khums. I shall .۱ not take it from you except this year.' He lived no long after that until Allah took him near [Him.'[۱۳

Abu Talib al-Qummi narrated, "One day, I wrote to Abu Ja'far bin ar-Redha (Imam al- .۲ Jawad) asking him to permit me to mourn for Abul Hasan (Imam al-Jawad's father). He [wrote to me saying: 'Mourn for me and for my father!'"[۱۴

Imam al-Jawad (a.s) told about his death during the reign of al-Ma'moon when he said, .۳ 'Deliverance comes thirty months after al-Ma'moon.' Thirty months after the death of al- [Ma'moon, Imam al-Jawad (a.s) died and left to the better world.[۱۵

Isma'eel bin Mihran narrated, "When al-Mu'tasim sent for Abu Ja'far to come to .۴ Baghdad, I said to him (to Imam al-Jawad), 'May I die for you! You are going. To whom will the matter (the imamate) be after you?' He cried until his beard became wet of his tears. Then he turned to me and said, 'At this (the going to Baghdad) it is feared for me. [The matter after me is to my son Ali.'"[۱۶

Imam al-Jawad (a.s) was aware of the spites of al-Mu'tasim towards him and he knew that al-Mu'tasim did not refrain from assassinating him; therefore, he told his .companions and followers that he would die during the reign of al-Mu'tasim the tyrant

Announcing the imamate to his son

Imam al-Jawad (a.s) announced to his followers that the imamate after him would be to .his son Ali al-Hadi (a.s). He had appointed him as the authority for the umma after him

p: ۲۱۶

As-Saqr narrated, "I had heard Abu Ja'far Muhammad bin Ali ar-Redha (Imam al-Jawad) saying, 'The imam after me is my son Ali. His order is as my order, his saying is as my saying and obedience him is as obedience to me…'[۱۷]

Al-Khayrani narrated from his father that once, Imam Abu Ja'far (a.s) had sent a messenger to him saying to him, 'Your master sends his greetings to you and says: 'I have gone and the matter will be to my son Ali. Your duty to him is as your duty that you had to me after my father.'[۱۸] There are many other traditions like these ones showing that Imam al-Jawad (a.s) had appointed his son Ali al-Hadi (a.s) as the imam after him and necessitated his followers to obey him.

The assassination of Imam al-Jawad

Imam al-Jawad (a.s) had not died a natural death but al-Mu'tasim, the Abbasid caliph, had assassinated him.[۱۹]

Historians had disagreed on the person whom al-Mu'tasim had instructed to poison Imam al-Jawad (a.s). Here are some of the historians' sayings:

۱. Some narrators mentioned that al-Mu'tasim had instructed one of the scribes of his viziers to invite Imam al-Jawad (a.s) to his house and insert poison to him. The scribe invited Imam al-Jawad (a.s) but Imam al-Jawad (a.s) apologized that he could not respond to the invitation. The scribe insisted on Imam al-Jawad (a.s) to come to him to have the honor of his visit and told him that one of the viziers wanted to meet him. He could not but to accept the invitation. When he ate from the food, he felt the poison and then he asked for his sumpter to leave the house. The owner of the house asked him to stay with him but Imam al-Jawad (a.s) said to him, 'My leaving your house is better to you.'[۲۰]

p: ۲۱۷

Some narrations declared that al-Mu'tasim had incited his niece Ummul Fadhl, the wife .۲ of Imam al-Jawad (a.s), by giving her some monies and she put poison in the food of [Imam al-Jawad (a.s).[۲۱

Anyhow, al-Mu'tasim, through poisoning Imam al-Jawad (a.s), had cut the ties of kinship .and had not regarded the sanctity of the Prophet (a.s) through his progeny

The motives of the assassination

The motives of al-Mu'tasim in assassinating Imam al-Jawad (a.s) were, as we think, the betrayal of Abu Dawod that had encouraged him to assassinate Imam al-Jawad (a.s) and the envy al-Mu'tasim had at Imam al-Jawad (a.s) because of the high position, honor and reverence he had in the hearts of Muslims who unanimously had talked about the talents and genius he had since his early years as they talked about his high morals, patience, kindness and charity to the poor and deprived besides his other virtues which filled the meetings everywhere. All that had led al-Mu'tasim to put Imam al-Jawad (a.s) under .house arrest and then to assassinate him

To the best world

The poison had affected Imam al-Jawad (a.s) strongly. It reacted with all parts of his body and he began suffering unbearable pains. His intestines had been cut out of pain. He had told those who were with him in that night that he would die. He said to them, 'We are a group of people that if Allah does not please this world to anyone of us, He takes us near [Him.'[۲۲

p: ۲۱۸

Pains affected him severely. He was in the prime of youth. When he felt death near to him, he began reciting some suras from the Holy Qur'an. He breathed his last while his tongue was still mentioning Allah the Almighty. By his death a shining sun of the imamate .and of the intellectual, thinking leadership in Islam had gone out

Imam al-Jawad (a.s) had been martyred at the hand of the tyrant of his age, al-Mu'tasim, and by his martyrdom a bright page from the pages of the Islamic mission, which illuminated intellect and raised the banner of knowledge and virtue in the earth, had .passed

Funerals and burial

The holy corpse of Imam al-Jawad (a.s) was prepared, washed and enshrouded. Al-Wathiq (the later-on Abbasid caliph) and al-Mu'tasim offered the prayer (for the dead) on the holy corpse.[۲۳] The corpse of this great imam was carried to the graveyard of Quraysh escorted by the great crowds of people. It was a memorable day that Baghdad had not witnessed a day like it before. Tens of thousands had crowded in sad procession mentioning the virtues of this great imam and mourning for him and thinking of the great .loss Muslims had been afflicted with

A grave was dug beside the grave of his grandfather Imam Musa bin Ja'far al-Kadhim (a.s) (in Baghdad) and he was buried in it and human values and high ideals were buried .with him

His age

Imam al-Jawad (a.s) had lived for twenty-five years.[۲۴] He was the youngest of the infallible imams (peace be upon them). He had spent most of his life in spreading knowledge and virtue among people and his life had been a school of knowledge and .intellect and an institute of faith and piety

p: ۲۱۹

The date of his death

Imam al-Jawad (a.s) died in ۲۲۰ AH[۲۵] on Tuesday, the fifth of Thul Qi'dah,[۲۶] and it was [said on the twenty-fifth of Thul Hijjah[۲۷] or the sixth of Thul Hijjah.[۲۸

Thus, the study of the life of this great imam of Ahlul Bayt (a.s), whom Allah has kept away .the uncleanness from and purified a (thorough) purifying, comes to end

Before ending the book, I would like to repeat what I have mentioned in the introduction that this book does not give but a brief account on the life of Imam Abu Ja'far al-Jawad (a.s). It has not dealt with all the affairs of his life or even some of them and this is not an .exaggeration, but it is the reality we believe in

Finally, I would like to offer my great thanks to His Eminence Hojattol Islam wel Muslimeen Sheikh Husayn al-Khalifah for his participation in spending on the printing of this book (the Arabic edition) praying Allah to reward him with the best of reward and I would like to offer my thanks to His Eminence Sheikh Hadi al-Qurashi for his great efforts in reviewing some encyclopedias and offering to us much information about the life of Imam al-Jawad (a.s) besides his technical notes on the book. I pray Allah to prolong his life and reward him with the best of reward as the best prayer from a brother to his .brother

Footnote

.Islam and the Arabic Civilization, vol.۲ p.۲۳۷, Akhbar ad-Duwal (news of countries), p.۱۵۵ [۱]

p: ۲۲۰

[٢] .Akhbari ad-Duwal, p.١۵۵

[٣] .Wafiyyat al-A'yan

[۴] .Islam and the Arabic Civilization, vol.٢ p.۴۴٩

[۵] .Muroj ath-Thahab, vol.۴ p.٩

[۶] .Dhuhr al-Islam, vol.١ p.۴-۵

[٧] .Tareekh al-Khulafa', p.٢٢٣

[٨] Tareekh al-Hadharah al-Islamiyya fil-Iraq (history of the Islamic civilization in Iraq), .p.٢۴

[٩] .Sharh Mimiyyat Abu Firas, p.٣۶, al-Fusul al-Muhimmah, p.٢۶٢

[١٠] .Qur'an,۴:۴٣

[١١] .Qur'an, ۵:۶

[١٢] Tafsir al-Ayyashi, vol.١ p.٣١٩, al-Burhan, vol.١ p.۴٧١, Bihar al-Anwar, vol.١٢ p.٩٩, Wassa'il .ash-Shia, vol.١٨ p.۴٩٠

[١٣] .Al-Mahajjah al-Baydha', vol.۴ p.٣٠٨

[١۴] .Rijal al-Kashshi, vol.٢ p.٨٣٨

[١۵] .Ithbat al-Hudat, vol.۶ p.١٩٠

[١۶] .Al-Irshad, p.٣۶٩

[١٧] .Ikmal ad-Deen, vol.٢ p.۵٠

[١٨] .Al-Irshad, p.٣۶٩

[١٩] Bahr al-Ansab, p.٢٨, Sabk ath-Thahab fee Sabk an-Nasab, Mir'at al-Jinan, vol.٢ p.٨١, .Nuzhat al-Jalees, vol.٢ p.١١١

[٢٠] .Tafsir al-Ayyashi, vol.١ p.٣٢٠, Bihar al-Anwar, vol.١٢ p.٩٩, al-Burhan, vol.١ p.۴٧١

.Nuzhat al-Jalees, vol.۲ p.۱۱۱, al-Manaqib, vol.۴ p.۳۹۱ [۲۱]

.Bihar al-Anwar, vol.۱۲ p.۹۹ [۲۲]

Nuzhat al-Jalees, vol.۲ p.۱۱۱. In Mir'at al-Jinan, vol.۲ p.۸۱, it has been mentioned that [۲۳] al-Wathiq the son of al-Mu'tasim had offered the prayer on the holy corpse of Imam al-Jawad (s.

Tareekh al-Islam by ath-Thahabi, vol.۸ p.۱۵۸, Rawdh al-Manadhir fee Tareekh al- [۲۴] Awa'il wel Awakhir by Muhammad bin Shuhna (manuscript), Muntakhab Mir'at al-Jinan wa Ibrat al-Yaqdhan by al-Yafi'iy (manuscript), Tareekh Qum, translated by al-Buraqi .((manuscript

Tareekh al-Khamees, vol.۲ p.۳۷۵, Muntakhab Mir'at al-Jinan, Bahr al-Ansab, vol.۲ p.۱۹, [۲۵] .Tareekh Qum (manuscript), Shatharat ath-Thahab, vol.۲ p.۴۸, Rawdh al-Manadhir

Nuzhat al-Jalees, vol.۲ p.۶۱, Mir'at al-Jinan, vol.۲ p.۸۱. Thul Qi'dah is the eleventh [۲۶] .month in the Islamic calendar and Thul Hijjah is the twelfth

.An-Nujoom az-Zahira, vol.۲ p.۲۳۱ [۲۷]

p: ۲۲۱

[۲۸] Al-Fusul al-Muhimmah by Ibn as-Sabbagh, p.۲۶۲.

(ZIYARAH OF IMAM AL-JAWAD (A.S

(ZIYARAH OF IMAM AL-JAWAD (A.S

Peace be upon you; O Abu-Ja`far Muhammad, son of `Ali; the pious, the devout, the guide, and the loyal (to Almighty Allah)

AS-SALAAMU 'ALAYKA YAA ABAA JA`FARIN MUHAMMADUBNA 'ALIYYIN AL-BARRIT-TAQIYYIL-IMAAMIL-WAFIYY

السّلامُ عَلَيْكَ يَا أَبَا جَعْفَرٍ مُحَمّدَ بْنَ عَلِيّ الْبَرّ التّقِيّ الامَامَ الْوَفِيّ

Peace be upon you; O the Pleased, the Pure

AS-SALAAMU 'ALAYKA AYYUHAR-RADHIYYUZ-ZAKIYY

السّلامُ عَلَيْكَ أَيّهَا الرّضِيّ الزّكِيّ،

Peace be upon you; O the Intimate Servant of Allah

AS-SALAAMU 'ALAYKA YAA WALIYYAL-LAAH

السّلامُ عَلَيْكَ يَا وَلِيّ اللّهِ،

Peace be upon you; O the confidant of Allah

AS-SALAAMU 'ALAYKA YAA NAJIYYAL-LAAH

السّلامُ عَلَيْكَ يَا نَجِيّ اللّهِ،

Peace be upon you; O the Envoy of Allah

AS-SALAAMU 'ALAYKA YAA SAFEERAL-LAAH

السّلامُ عَلَيْكَ يَا سَفِيرَ اللّهِ

Peace be upon you; O the secret of Allah

AS-SALAAMU 'ALAYKA YAA SIRRAL-LAAH

السّلامُ عَلَيْکَ يَا سِرّ اللّهِ،

Peace be upon you; O the Light of Allah

AS-SALAAMU 'ALAYKA DHIYAA` AL-LAAH

السّلامُ عَلَيْکَ يَا ضِيَاءَ اللّهِ،

Peace be upon you; O the Brilliance of Allah

AS-SALAAMU 'ALAYKA YAA SANAA` AL-LAAH

السّلامُ عَلَيْکَ يَا سَنَاءَ اللّهِ،

Peace be upon you; O the Word of Allah

AS-SALAAMU 'ALAYKA YAA KALIMATAL-LAAH

السّلامُ عَلَيْکَ يَا کَلِمَهَ اللّهِ،

Peace be upon you; O the Mercy of Allah

p: ۲۲۲

AS-SALAAMU ‘ALAYKA YAA RAH’MATAL-LAAH

السّلامُ عَلَيْکَ يَارَحْمَهَ اللّهِ

Peace be upon you; O the dazzling Light

‘AS-SALAAMU ‘ALAYKA AYYUHAN-NOORUS- SAAT’I

السّلامُ عَلَيْکَ أَيّهَا النّور السَّاطِعُ،

Peace be upon you; O the rising full moon

‘AS-SALAAMU ‘ALAYKA AYYUHAL-BADRUT’-T’AALI

السّلامُ عَلَيْکَ أَيّهَا الْبَدْرُ الطَّالِعُ،

Peace be upon you; O the pure and the offspring of the Pure Ones

AS-SALAAMU ‘ALAYKA AYYUHAT’-T’AYYIBU MINAT’-T’AYYIBEEN

السّلامُ عَلَيْکَ أَيّهَا الطّيّبُ مِنَ الطّيّبِينَ،

Peace be upon you; O the immaculate and the offspring of the Immaculate Ones

AS-SALAAMU ‘ALAYKA AYYUHAT’-T’AAHIRU MINAT’-T’AAHIREEN

السّلامُ عَلَيْکَ أَيّهَا الطَّاهِرُ مِنَ الْمُطَهّرِينَ،

(Peace be upon you; O the Grand Sign (of Allah

AS-SALAAMU ‘ALAYKA AYYUHAL-AAYATUL-‘UZ’MAA

السّلامُ عَلَيْکَ أَيّهَا الآيَهُ الْعُظْمَى

Peace be upon you; O the Greatest Argument

AS-SALAAMU ‘ALAYKA AYYUHAL-H’UJJATUL-KUBRAA

السّلامُ عَلَيْکَ أَيّهَا الْحُجّهُ الْكُبْرَى،

Peace be upon you; O the Purified from slips

AS-SALAAMU ‘ALAYKA AYYUHAL-MUT’AHHARU MINAZ-ZALLAAT

السّلامُ عَلَيْکَ أَيّهَا الْمُطَهّرُ مِنَ الزّلاتِ،

Peace be upon you; O the cleaned from filths

AS-SALAAMU ‘ALAYKA AYYUHAL-MUNAZZAHU ‘ANIL-MU’DHILAAT

السّلامُ عَلَيْکَ أَيّهَا الْمُنَزّهُ عَنِ الْمُعْضِلاتِ،

Peace be upon you; O the elevated against imperfect attributes

AS-SALAAMU ‘ALAYKA AYYUHAL-‘ALIYYU ‘AN NAQS’IL-AWS’AAF

السّلامُ عَلَيْکَ أَيّهَا الْعَلِیّ عَنْ نَقْصِ الاوْصَافِ،

Peace be upon you; O the pleased in the view of the notables

AS-SALAAMU ‘ALAYKA AYYUHAR-RADHIYYU ‘INDAL-ASHRAAF

p: ۲۲۳

السّلامُ عَلَيْكَ أَيّهَا الرّضِىّ عِنْدَ الاشْرَافِ،

Peace be upon you; O the Pillar of the Religion

AS-SALAAMU 'ALAYKA YAA 'AMOODAD-DEEN

السّلامُ عَلَيْكَ يَا عَمُودَ الدّينِ.

I bear witness that you are verily the Representative and the Argument of Allah on His lands

ASH-HADU ANNAKA WALIYYUL-LAAHI WA H'UJJATUHOO FEE ARDHIH

أَشْهَدُ أَنّكَ وَلِىّ اللّهِ وَحُجّتُهُ فِى أَرْضِهِ،

And that you are verily the Duty and the Choice of Allah

WA ANNAKA JANBUL-LAAHI WA KHIYARATUL-LAAH

وَأَنّكَ جَنْبُ اللّهِ، وَخِيَرَهُ اللّهِ،

And you are the trust of the knowledge of Allah and the Prophets

` WA MUSTAWDA'U 'ILMIL-LAAHI WA 'ILMIL-ANBIYAA

وَمُسْتَوْدَعُ عِلْمِ اللّهِ وَعِلْمِ الانْبِيَاءِ،

And the support of faith and the traducer of the Qur'an

WA RUKNUL-EEMAANI WA TARJUMAANUL-QUR` AAN

وَرُكْنُ الايمَانِ، وَتَرْجُمَانُ الْقُرْآنِ،

And I bear witness that he who follows you is on the truth and true guidance

WA ASH-HADU ANNA MANIT-TABA'AKA 'ALAL-H'AQQI WAL-HUDAA

وَأَشْهَدُ أَنّ مَنِ اتّبَعَكَ عَلَى الْحَقّ وَالْهُدَى،

While he who denies and antagonizes you is on the wrong and perdition

WA ANNA MAN ANKARAKA WA NAS'ABA LAKAL-‘ADAAWATA ‘ALADH-DHALAALATI WAR-RADAA

وَأَنّ مَنْ أَنْکَرَکَ وَنَصَبَ لَکَ الْعَدَاوَهَ عَلَی الضّلالَهِ وَالرّدَی،

Before Allah and before you do I declare my disavowal of those (enemies) in this world as well as the Next World

ABRA`U ILAL-LAAHI WA ILAYKA MINHUM FID-DUNYAA WAL-AAKHIRAH

أَبْرَأُ إِلَی اللّهِ وَإِلَیْکَ مِنْهُمْ فِی الدّنْیا وَالآخِرَهِ،

p: ۲۲۴

Peace be upon you as long as I am alive and as long as there are day and night

WAS-SALAAMU 'ALAYKA MAA BAQEETU WA BAQIYAL-LAYLU WAN-NAHAAR

وَالسّلامُ عَلَيْكَ مَا بَقِيتُ وَبَقِىَ اللّيْلُ وَالنّهَارُ.

O Allah: (please do) send blessings upon Mu¦ammad and his Household

ALLAAHUMMA S'ALLI 'ALAA MUH'AMMADIN WA AHLI BAYTIH

اللّهُمّ صَلّ عَلَى مُحَمّدٍ وَأَهْلِ بَيْتِهِ،

—And send blessings upon Mu¦ammad ibn `Ali

WA S'ALLI 'ALAA MUH'AMMADIBNI 'ALIYY

وَصَلّ عَلَى مُحَمّدِ بْنِ عَلِىّ،

,The pure, the pious, the devout, the loyal, the respectful, the immaculate

AZ-ZAKIYYIT-TAQIYYI WAL-BARRIL-WAFIYYI WAL-MUHADHDHABIN-NAQIYY

الزّكِىّ التّقِىّ، وَالْبَرّ الْوَفِىّ، وَالْمُهَذّبِ النّقِىّ،

,The guide of this nation, the inheritor of the Imams

HAADIL-UMMATI WA WAARITHIL-A`IMMAH

هَادِى الامّهِ، وَوَارِثِ الائِمّهِ،

The trust of mercy, the spring of wisdom

WA KHAAZINIR-RAH'MATI WA YANBOO'IL-H'IKMAH

وَخَازِنِ الرّحْمَهِ، وَيَنْبُوعِ الْحِكْمَهِ،

The guide to blessings, the match of the Qur'in in respect with (obligatory) obedience

WA QAA`IDIL-BARAKATI WA 'ADEELIL-QUR`AANI FIT'-T'AA'AH

وَقَائِدِ الْبَرَكَهِ، وَعَدِيلِ الْقُرْآنِ فِى الطّاعَهِ،

The equal of the Successors in sincerity and worshipfulness

WA WAAH'IDIL-AWS'IYAA'I FIL-IKHLAAS'I WAL-'IBAADAH

وَوَاحِدِ الاوْصِيَاءِ فِی الاخْلاصِ وَالْعِبَادَهِ،

Your supreme Argument, Your ultimate example, Your Excellent Word

WA H'UJJATIKAL-'ULYAA WA MATHALIKAL-A'LAA WA KALIMATIKAL-H'USNAA

وَحُجّتِکَ الْعُلْیَا، وَمَثَلِکَ الاعْلَی، وَکَلِمَتِکَ الْحُسْنَی،

The caller to You, the guide to You

AD-DAA'EE ILAYKA WAD-DAALLI 'ALAYK

p: ٢٢٥

الدَّاعِی إِلَیْکَ، وَالدَّالّ عَلَیْکَ،

Whom You have assigned as symbol to Your servants, as interpreter of Your Book

ALLAD'EE NAS'ABTAHOO 'ALAMAN LI-'IBAADIKA WA MUTARJIMAN LIKITAABIK

الّذِی نَصَبْتَهُ عَلَمًا لِعِبَادِکَ، وَمُتَرْجِمًا لِکِتَابِکَ،

as declarer of Your commands, as supporter of Your religion

WA S'AADI'AN BI-AMRIKA WA NAAS'IRAN LIDEENIK

وَصَادِعًا بِأَمْرِکَ، وَنَاصِرًا لِدِینِکَ،

as argument against Your creatures, as light by whom You penetrate murk

WA H'UJJATAN 'ALAA KHALQIKA WA NOORAN TAKHRIQU BIHIZ'-Z'ULAM

وَحُجّهً عَلَی خَلْقِکَ، وَنُورًا تَخْرُقُ بِهِ الظّلَمَ

as pattern through whom true guidance is attained, and as interceder by whom Paradise .is gained

WA QUDWATAN TUDRIKU BIHAL-HIDAAYATA WA SHAFEE'AN TUNAALU BIHIL-JANNAH

وَقُدْوَهً تُدْرَکُ بِهَا الْهِدَایَهُ، وَشَفِیعًا تُنَالُ بِهِ الْجَنّهُ.

O Allah: Because he showed piety to You at the furthest

ALLAAHUMMA WA KAMAA AKHAD'A FEE KHUSHOO'IHEE LAKA H'AZ'Z'AH

اللّهُمّ وَکَمَا أَخَذَ فِی خُشُوعِهِ لَکَ حَظّهُ،

,and took his due of fear of You

WASTAWFAA MIN KHASHYATIKA NAS'EEBAH

وَاسْتَوْفَی مِنْ خَشْیَتِکَ نَصِیبَهُ،

please do) bless him many times as much as You have blessed any of Your servants)

whose obedience (to You) has been admitted by You

FAS'ALLI 'ALAYHI ADH-'AAFA MAA S'ALLAYTA 'ALAA WALIYYINIR-TADHAYTA T'AA'ATAH

فَصَلِّ عَلَيْهِ أَضْعَافَ مَا صَلَّيْتَ عَلَى وَلِيّ ارْتَضَيْتَ طَاعَتَهُ،

And whose servitude to You has been accepted by you. And (please do) convey to him our greetings and salutations

p: ٢٢۶

WA QABILTA KHIDMATAHOO WA BALLAGHTAHOO MINNA TAH'IYYATAN WA SALAAMAA

وَقَبِلْتَ خِدْمَتَهُ، وَبَلّغْهُ مِنّا تَحِيّةً وَسَلامًا،

And confer upon us, through our loyalty to him, with favors, benevolence, forgiveness, and satisfaction of You

WA AATINAA FEE MUWAALAATIHEE MIN LADUNKA FADHLAN WA IH'SAANAN WA MAGHFIRATAN WA RIDHWAANAA

وَآتِنَا فِی مُوَالاتِهِ مِنْ لَدُنْکَ فَضْلاً وَإِحْسَانًا وَمَغْفِرَةً وَرِضْوَانًا،

.You are verily the Lord of Eternal Favors and Benevolent Pardon

INNAKA D'UL-MANNIL-QADEEM WAS'-S'AFH'IL-JAMEEL

إِنّکَ ذُوَالْمَنّ الْقَدِيمِ، وَالصّفْحِ الْجَمِيلِ.

Another Form of Ziyarah of Imam al-Jawad

O Allah: (please do) send blessings upon Mu¦ammad ibn `Al¢, the Imam, the pious, the ,pure, the pleasing, the pleased

ALLAAHUMMA S'ALLI 'ALAA MUH'AMMADIBNI 'ALIYYINIL-IMAAMIT-TAQIYYIN-NAQIYYIR-RADHIYYIL-MURTADHAA

اللّهُمّ صَلّ عَلَى مُحَمّدِ بْنِ عَلِیّ الامَامِ التّقِیّ النّقِیّ، الرّضِیّ الْمَرْضِیّ،

—Your argument against all of those who live on earth and all those who are under it

WA H'UJJATIKA 'ALAA MAN FAWQAL-ARDHI WA MAN TAH'TATH-THARAA

وَحُجّتِکَ عَلَى مَنْ فَوْقَ الارْضِ، وَمَنْ تَحْتَ الثّرَى

Blessings that are innumerable, growing, increasing, sacred, incessant, consecutive, and uninterrupted

S'ALAATAN KATHEERATAN NAAMIYATAN ZAAKIYATAN MUBAARAKATAN MUTAWAAS'ILATAN MUTARAADIFATAN MUTAWAATIRAH

صَلاةً كَثِيرَةً نَامِيَةً زَاكِيَةً مُبارَكَةً مُتَوَاصِلَةً مُتَرَادِفَةً مُتَوَاتِرَةً

In the best way as You have ever blessed any of Your Intimate Servants

KA-AFDHALI MAA S'ALLAYTA 'ALAA AH'ADIN MIN AWLIYAA`IK

كَأَفْضَلِ مَا صَلَّيْتَ عَلَى أَحَدٍ مِنْ أَوْلِيَائِكَ

،

Peace be upon you; O the Intimate Servant of Allah

WAS-SALAAMU 'ALAYKA YAA WALIYYAL-LAAH

p: ۲۲۷

وَالسّلامُ عَلَيْكَ يَا وَلِيّ اللّهِ،

Peace be upon you; O the Light of Allah

AS-SALAAMU 'ALAYKA YAA NOORAL-LAAH

السّلامُ عَلَيْكَ يَا نُورَ اللّهِ،

Peace be upon you; O the Argument of Allah

AS-SALAAMU 'ALAYKA YAA H'UJJATAL-LAAH

السّلامُ عَلَيْكَ يَا حُجّةَ اللّهِ،

Peace be upon you; O the guide of the believers, the heir of the Prophets' knowledge, and the descendant of the Prophets' Successors

AS-SALAAMU 'ALAYKA YAA IMAAMAL-MU\`MINEENA WA WAARITH 'ILMIN-NABIYYEENA WA SULAALATAL-WAS'IYYEEN

السّلامُ عَلَيْكَ يَا إِمَامَ الْمُؤْمِنِينَ، وَوَارِثَ عِلْمِ النّبِيّينَ، وَسُلالَهَ الْوَصِيّينَ،

Peace be upon you; O the Light of Allah in the murk of the earth

AS-SALAAMU 'ALAYKA YAA NOORAL-LAAHI FEE Z'ULUMAATIL-ARDH

السّلامُ عَلَيْكَ يَا نُورَ اللّهِ فِى ظُلُمَاتِ الارْضِ

(I am visiting you, recognizing your Right (i.e. standing

ATAYTUKA ZAA'IRAN 'AARIFAN BIH'AQQIK

أَتَيْتُكَ زَائِرًا، عَارِفًا بِحَقّكَ،

Declaring my enmity to your enemies and my affability to your followers; therefore, .intercede for me before your Lord

MU'AADIYAN LI-A'DAA\`IKA MUWAALIYAN LI-AWLIYAA\`IKA FASHFA' LEE 'INDA RABBIK

مُعَادِيًا لأَعْدَائِكَ، مُوَالِيًا لأَوْلِيَائِكَ، فَاشْفَعْ لِى عِنْدَ رَبّكَ.

COMMON ZIYARAH OF IMAM AL–KADHIM AND IMAM AL–JAWAD

Peace be upon you; O the (two) Intimate Servants of Allah

AS-SALAAMU ‘ALAYKUMAA YAA WALIYYAYIL-LAAH

السّلامُ عَلَيْكُمَا يَا وَلِيّيِ اللّهِ

Peace be upon you; O the (two) Arguments of Allah

AS-SALAAMU ‘ALAYKUMAA YAA H’UJJATAYIL-LAAH

p: ٢٢٨

السّلامُ عَلَيْكُمَا يَا حُجّتَيِ اللّهِ

Peace be upon you; O the (two) Lights of Allah in the murk of the earth

AS-SALAAMU 'ALAYKUMAA YAA NOORAYIL-LAAHI FEE Z'ULUMAATIL-ARDH

السّلامُ عَلَيْكُمَا يَا نُورَيِ اللّهِ فِى ظُلُمَاتِ الارْضِ

I bear witness that you (both) have conveyed the message that Allah ordered you to convey

أَشْهَدُ ASH-HADU ANNAKUMAA QAD BALLAGHTUMAA 'ANIL-LAAHI MAA H'AMMALAKUMAA

أَنّكُمَا قَدْ بَلّغْتُمَا عَنِ اللّهِ مَا حَمّلَكُمَ

And you kept that which has been entrusted with you

WA H'AFIZ'TUMAA MASTOODI'TUMAA

وَحفِظْتُمَا مَا اسْتُودِعْتُمَ

And you deemed lawful that which Allah has deemed lawful

WA H'ALLALTUMAA H'ALAALAL-LAAH

وَحَلّلْتُمَا حَلالَ اللّهِ

And you deemed unlawful that which Allah has deemed unlawful

WA H'ARRAMTUMAA H'ARAAMAL-LAAH

وَحَرّمْتُمَا حَرَامَ اللّهِ

And you undertook the directions of Allah

WA AQAMTUMAA H'UDOODAL-LAAH

وَأَقَمْتُمَا حُدُودَ اللّهِ

And you recited the Book of Allah

WA TALAWTUMAA KITAABAL-LAAH

وَتَلَوْتُمَا كِتَابَ اللّٰهِ

And you endured harm for the sake of Allah and depended upon Him until death came .upon you

WA S'ABARTUMAA 'ALAL-AD'AA FEE JANBIL-LAAHI MUH'TASIBEENA H'ATTAA ATAAKUMAL-YAQEEN

وَصَبَرْتُمَا عَلَى الاذَى فِى جَنْبِ اللّٰهِ مُحْتَسِبِيْنَ حَتَّى أَتَاكُمَا الْيَقِينُ

I declare my disavowal of your enemies before Allah ۳

ABRA`U ILAL-LAAHI MIN A'DAA`IKUMAA

أَبْرَأُ إِلَى اللّٰهِ مِنْ أَعْدَائِكُمَ

And I seek His nearness through my loyalty to you

p: ۲۲۹

WA ATAQARRABU ILAL-LAAHI BIWILAAYATIKUMAA

وَأَتَقَرَّبُ إِلَى اللّهِ بِوِلايَتِكُمَ

(I am visiting you, recognizing your Right (i.e. standing

ATAYTUKUMAA ZAA`IRAN 'AARIFAN BIH'AQQIKUMAA

أَتَيْتُكُمَا زَائِرًا، عَارِفًا بِحَقّكُمَ

Declaring my affability to your followers and my enmity to your enemies

MUWAALIYAN LI-AWLIYAA`IKUMAA MU'AADIYAN LI-A'DAA`IKUMAA

مُوَالِيًا لأَوْلِيَائِكُمَا، مُعَادِيًا لأَعْدَائِكُمَ

Committing to the guidance that you bear

MUSTABS'IRAN BIL-HUDAL-LAD'EE ANTUMAA 'ALAYH

مُسْتَبْصِرًا بِالْهُدَى الّذِى أَنْتُمَا عَلَيْهِ

Being sure about the deviation of those who defy you

AARIFAN BIDHALAALATI MAN KHAALAFAKUMAA'

عَارِفًا بِضَلالَهِ مَنْ خَالَفَكُمَ

So, (please do) intercede for me before your Lord

FASHFA'AA LEE 'INDA RABBIKUMAA

فَاشْفَعَا لِى عِنْدَ رَبّكُمَ

For you, verily, enjoy a great standing and a praiseworthy position with Allah

فَإِنّ FA-INNA LAKUMAA 'INDAL-LAAHI JAAHAN 'Z'EEMAN WA MAQAAMAN MAH'MOODAA

لَكُمَا عِنْدَ اللّهِ جَاهًا عَظِيمًا، وَمَقَامًا مَحْمُودًا.

Peace be upon you; O the (two) Arguments of Allah on His lands and in His heavens

السّلامُ AS-SALAAMU 'ALAYKUMAA YAA H'UJJATAYIL-LAAHI FEE ARDHIHEE WA SAMAA`IH

عَلَيْكُمَا يَا حُجّتَيِ اللّهِ فِى أَرْضِهِ وَسَمَائِهِ

I, your servant and your loyalist, am visiting you and seeking Allah's nearness through my .visiting you

ABDUKUMAA WA WALIYYUKUMAA ZAA`IRUKUMAA MUTAQARRIBAN ILAL-LAAHI ' BIZIYAARATIKUMAA

عَبْدُكُمَا وَوَلِيّكُمَا زَائِرُكُمَا مُتَقَرّبًا إِلَى اللّهِ بِزِيَارَتِكُمَا.

O Allah: (please do) ordain for me a goodly mention among Your Choicest Servants

ALLAAHUMMAJ-'AL LEE LISAANA S'IDQIN FEE AWLIYAA`IKAL-MUS'T'AFAYN

p: ٢٣٠

اللّهُمّ اجْعَلْ لِی لِسَانَ صِدْقٍ فِی أَوْلِیَائِکَ الْمُصْطَفَیْنَ

And make me long for their mausoleums, and include me with their group in the worldly .life and the Next Life; O the most Merciful of all those who show mercy

WA H'ABBIB ILAYYA MASHAAHIDAHUM WAJ-'ALNEE MA'AHUM FID-DUNYAA WAL-AAKHIRATI YAA ARH'AMAR-RAAH'IMEEN

وَحَبّبْ إِلَیّ مَشَاهِدَهُمْ، وَاجْعَلْنِی مَعَهُمْ فِی الدّنْیا وَالآخِرَهِ یا أَرْحَمَ الرّاحِمِینَ.

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p: ۲۳۱

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p: ٢٣٢

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p: ٢٣٣

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In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities in .religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes .of people interested in reading, with various formats in the cyberspace

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(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-

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mentioning the sources-

.It's obvious that all the responsibilities are due to the author

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.Producing animations, computer games and etc-

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:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

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